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The Missionary survey

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THE MISSIONARY SURVEY

WADE C. SMITH, Editor

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The Missionary Survey's Campaign for 50,000 Subscribers

The Goal a Subscriber in Every Presbyterian Home

HUMANIZING THE SURVEY TO WIN SUBSCRIBERS AND READERS

Jack has just received a letter sparkling with news and interest. It describes the way in which a devoted friend of the Survey demonstrated the magazine's intimate connection with all four departments of the Assembly's benevolent work and how important it is to be a regular reader of the Missionary Survey, if you would keep in "knowing touch" with the great task our Church is undertaking.

Here is part of the letter; you will guess what was going on before you read far:

"We had a most interesting program, using some ideas from your campaign suggestions for 1917, and filling in with everything we could think of: Want to hear about it?

"Well, Madame Survey was dressed up in a Survey regalia and she introduced the characters. First came Jack, who told of his circulation job. Then Madame Foreign Missions spoke for the 381 soldiers on a foreign shore and reminded the audience that the Survey was the 'line of communication' between the Home Service Department and the battle front. Miss Christian Education, in cap and gown, made a bright little talk, using Aleathea Cobb's 'Hold On, We Are Coming.' Ministerial Relief was represented by an old minister's daughter, who gave an original poem. Mrs. Winsborough was impersonated by a pretty, white-haired lady with nose glasses who looked the part to perfection and spoke for the Woman's Auxiliary Department of the Survey. Home Missions was fine. Madame Home Missions made a little talk; then introduced an Indian boy, a mountain maid, an immigrant, and a dear old negro 'mammy.' Each of these, in costume, made a plea for the people represented. The negro 'mammy' brought down the house; her face was black and upon her head was the regulation 'hankercher.' Even the snuff box was in evidence and when she folded her arms across her breast what she said was a plenty. Miss Publication and Sunday School Extension came in for their effective plea—and all promised their hearers that further news of great interest about their respective fields would appear in the next issue of the Survey. (Now is the time to subscribe—and if you have through oversight allowed your subscription to expire, by all means send in your renewal at once—for you cannot afford to miss a number.)

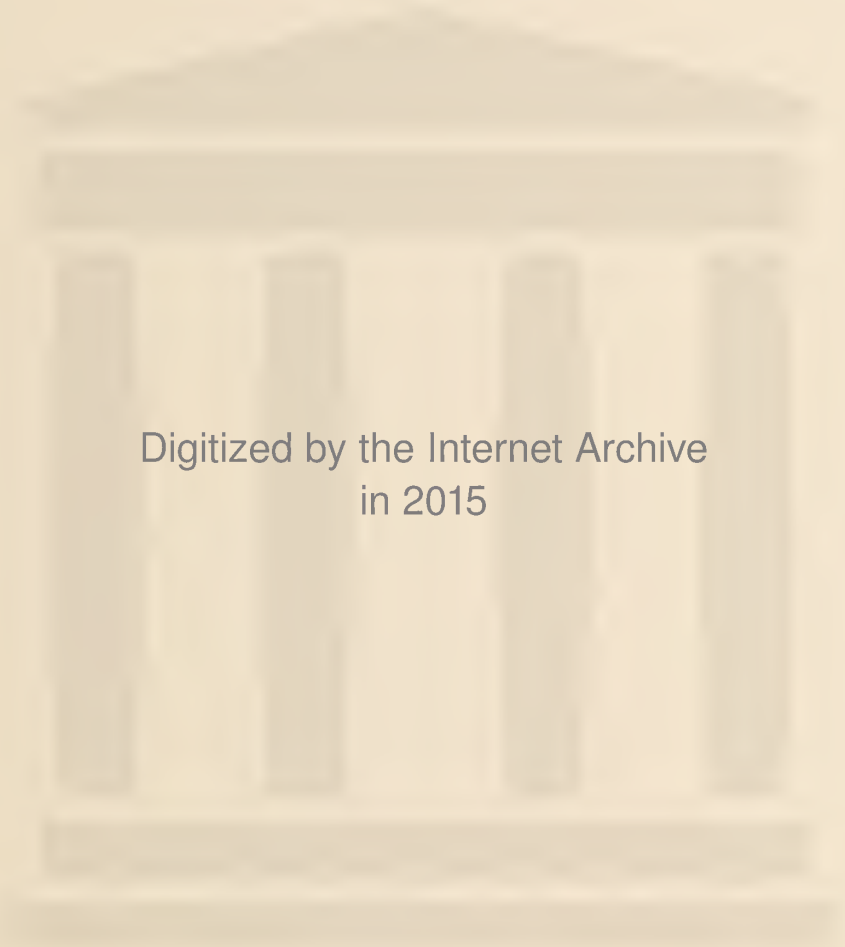
"The entertainment was so much enjoyed that we were invited to repeat it at one of the other churches in place of the evening service on the following Sunday."

(The foregoing is an extract from a letter from Mrs. O. G. Jones, of the First Presbyterian Church of Greensboro, N. C. Her church, with more than 1,075 members, is the largest one on the Survey's Honor Roll, which means 217 subscriptions in that congregation.)

THE HONOR ROLL

Churches recently attaining to this distinction by securing an average of one or more subscriptions to every five members are:

CHIPLEY, FLA.
MEMPHIS, MISSOURI.
LIMESTONE (GAFFNEY), S. C.
TURNERSVILLE, TEXAS.
MORVEN, N. C.
BETHEL (RAEFORD), N. C.
LAKE CITY, S. C.
AIKEN, S. C.
JEFFERSON, S. C.
MONTEREY, VA.
GRAND AVENUE, SHERMAN, TEXAS.



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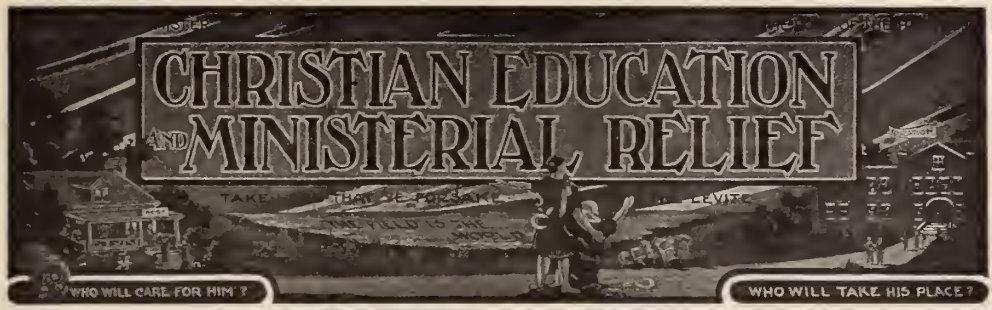


Address All Communications Relating to this Department to
Rev. Henry H. Sweets, D. D., Secretary,
122 Fourth Avenue, Louisville, Ky.

Make All Remittances to
Mr. John Stites, Treasurer,
Fifth and Market Streets, Louisville, Ky.

MANY TESTIMONIALS OF THE VALUE OF CHRISTIAN EDUCATION.

Our battle cry: "More students for our colleges, better colleges for our students."

"Education Day" is distinctly a patriotic day. Much is being asked of the American colleges today. It is as patriotic to give to the support of your COLLEGE as to any of the other organizations represented on this program.

"I would particularly urge upon the young people who are leaving our high schools that as many of them as can do so avail themselves THIS YEAR of the opportunities offered by the colleges and technical schools to the end that the country may not lack an adequate supply of trained men and women."—President Wilson.

"The college is on the firing line in the battle for a trained nation, the Church is behind that line."—James A. Blaisdell.

"We shall not be able to refashion the present world, making it clean and sweet and habitable, nor shall we make men ready for the life to come, unless church and college walk together."—James A. Blaisdell.

"The small Christian college is the hope of America. Character is essential to statesmanship and these colleges are the vital factors in the development of sterling character."—James J. Hill.

"The churches of Christ have given one per cent. of their sons and daughters to their colleges and the colleges have given back 80 to 90 per cent. of the church's ministers and missionaries."—President Bates, of Hiram College.

"The object of scholarship, the object of all knowledge is to understand; is to comprehend; is to know what the need of mankind is. This is the reason why scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can at this moment recollect, been associated with any religion, except the religion of Jesus Christ."—Woodrow Wilson.

"There are no denominational colleges in Germany."—Robert Lincoln Kelly, D. D.

"Today in the United States less time is devoted to religious instruction provided by Protestants than is allotted to such instruction in any other first class civilized country in the world."—Prof. B. S. Winchester.

"Education is called liberal because it is a liberator. It constitutes freedom."—Charles Franklin Thwing.

"It is generally conceded that it is of great importance that our colleges remain open and maintain the largest possible degree of efficiency during the war and that they shall be able to meet the larger demands made upon them when the war is over."—P. P. Claxton.

"The high school girl who decides now to go to college is doing the patriotic thing; she is also doing a wise and shrewd thing. For she stands upon the threshold of women's larger kingdom. It is for her to choose now whether or not she shall be one of those to rule therein."

"To make the world safe for democracy, that government of the people, by the people, and for the people, shall not perish from the earth—this is the task of Christian education in America."

"This is the time above all others for the public-spirited people of America to give special thought and devote espcial energy to the maintenance and growth of schools and churches."—Albert B. Cummins.

"Four thousand five hundred college men in America are now officers and leaders in the national army. Practically all qualified aviators are from the colleges."

"The nation will be needing educated men even more than ever before as a result of this war for the coming years, and the colleges must supply them."—Secretary Baker.

"When you go to college you are not running away from the war: you are moving toward it in the most effective way. You are going where the government wants you, and on your skill may some day hang the issue of success or failure."

"America needs trained teachers, professional and business men and women, chemists, engineers, statesmen, ministers and missionaries, but it needs them trained in democracy, and this is where the college comes in—and if you would serve humanity, in war or peace, go to college and learn what democracy means."

"The practice which separates brain work from religion and morality and calls it education is simply the devil let loose."

"Insistence upon trained work is the keynote of our national program.

"One per cent. of college graduates has furnished:

"55 per cent. of our Presidents.
"36 per cent. of the members in Congress.
"47 per cent. of the speakers in the house.
"54 per cent. of the Vice-Presidents.
"62 per cent. of the Secretaries of State.
"50 per cent. of the Secretaries of the Treasury.
"67 per cent. of the Attorneys General.
"68 per cent. of the Justices of the Supreme Court.

"Every day spent in school pays the child nine dollars.

"Educated men receive good salaries:
Education pays the Individual;
Educated men render efficient service;
Education pays the State."
—Council of Church Boards of Education.

"The un-uniformed divisions of education, industry, agriculture and social service, although their duties are less spectacular, are no less pivotally important than the divisions on the fields of France."—National Hand Book.

SOME UNFAILING RULES.

ALEATHEA T. COBBS.

THE following rules are being so successfully tried by many parents of reputable church standing today that the writer has no apology to offer in selecting the above title: an honest trial will prove its fitness.

If you do not wish your son to be a minister, and we are persuaded that many do not, begin preventive treatment with the dew of youth upon him, for God calls early. Remember Samuel, Jeremiah and Josiah, and others who today are in the front battle line of the Church.

Assuming that your son goes to Sunday school according to the custom of most respectable homes, do not have him remain for morning services, lest he acquire a solemn reverence for the sanctnary difficult to overcome in later years.

When he returns home, let him find the house plentifully supplied with comic sections of the Sunday newspapers. They will not only cultivate in him a sense of modern humor and popular morality, but will also serve to dissipate the serious impressions with which his teacher may have burdened his young mind.

Many fathers also follow the plan of remaining away from morning services themselves. This enables the boy to understand that Sunday school is for children only, the church for women mainly, and that money-grabbing is the proper high calling for men.

When the mother returns from church, let her criticise the sermon with somewhat of severity, dwelling upon any little personal defects or mannerisms the preacher may possess, so that the boy may not fancy she has been listening to messages from God sent by His divinely ordained messenger and may not conceive the germ of an aspiration to stand some day in the holy place himself and proclaim unsearchable riches.

Besides finding fault with the sermon, they might indulge also in frivolous comment upon any feminine attire that may

have attracted their attention. Should the minister's wife or daughter have a new gown, or hat, a good effect is obtained by bringing out the fact that their extravagance is injuring the minister's usefulness. A keen young mind will readily grasp the deduction that preachers and their families have not quite the same privileges as other Christians, but are a kind of ecclesiastical limited that must go right through to heaven without stopping for bodily provisions and must carry a long line of sleepers and diners with them. After the application of this rule, some high-spirited lads have been heard to say:

"Excuse me from being a preacher—I want to be a man like dad, who can do as he pleases, with nobody to criticise him."

But one may not depend upon these juvenile expressions.

A Sabbath afternoon spent with choice religious papers and attractive picture books or in singing hymns about the piano has been known to nullify the effects of such after-church treatment and to give an upward lift to a boy's purpose. One preacher in our Church dates his decision for the ministry from just one such afternoon at a friend's house. To avoid such a contingency take the lad ont in an automobile for a long drive on the public highways, where there is much speeding and good cheer.

If his Sunday-school teacher has insisted that his memory work be done on Sunday, help him to do it immediately after dinner, while his father is waiting in the car; hurry through it, and chide, indeed rebuke, the lad if he does not retain it readily; express any dissatisfaction you may feel with the teacher in that she has put the burden of the home work upon you. This should demonstrate to your son that Sunday school is but a short period of discipline that a boy must submit to before he is old enough to rebel properly.

Usually these few rules faithfully followed Sunday by Sunday through the impressionable years of early youth will produce such a callousing effect on a boy's heart, and dullness in his spiritual faculties, that he will never be able to see the glory of being an ambassador for the King, nor probably ever hear the still small voice saying, "Follow me and I will make you fishers of men."

But God waits to be gracious in bestowing His honors, and when they do not hear Him in their early youth, He comes knocking again and again; and you will have to watch with special care during the early years of adolescence, when heaven and hell are contesting for the supremacy of the soul of your son and many teachers are taking part in his education.

Perhaps it is when he joins the church with the other boys of his class or school that the Spirit will say to him: "Hold nothing back—give yourself wholly to his service. He gave his life for you." And Sir Galahad stands before him as the knight peerless in the form of the minister whose hand he grasps in token of fellowship, and he catches a vision of life as a holy quest. He spends restless nights tossing on his bed, but doesn't unburden his soul to you, his parents. It is the preacher who tells you of the boy's half-formed wish. He is the King's recruiting officer, and sees in your son vast possibilities for service. Now then is the time for you to act quickly and with diplomacy. One false step would be fatal. You cannot afford to appear disloyal to your King, of course, but your son's material welfare is at stake. Do not argue with the minister; he is trained in debate and would outwit and humiliate you; and do not appear to cross your son's wishes, lest he be made stubborn by your opposition. Listen with courtesy; postpone discussion, and then by gentle tact day after day, a word here and a word there, induce your son to defer a vocational decision until he shall have completed his education. His consent gained to this, the battle is more than half won. Then, after conference with some worldly-wise advisers, choose carefully the institution best fitted to shape the boy's career according to your plans for his material advancement.

BEWARE of the Christian college, where ideals of heroic service are held up before the students, and where moral culture goes hand in hand with intellectual development. The national life of America was moulded by such institutions. They were good in their line, but many now consider them narrow and straight-laced, not suited to modern life—notably the Kaiser and his associates, who are writhing now under the hand of a man who is the product of such a college.

Another pitfall to be avoided is the Students' Midsummer Conference. They are strangely impelling occasions, held on mountain tops, or by the seashore, where thoughts grow large; they are conducted by skilful leaders who know the mind of a youth as a musician knows his harp, and they thrash out the problems of choice with those who are perplexed. When students through whose veins life's currents run red and strong hear from men who are in the forefront of the fight, of the world's vast need of Christ as its only hope, and of the place they might hold in the battle against sin, few can resist the call to Christian service. Men of the type of John Mott, or Robert Speer, and others who might have been money princes or great politicians or statesmen, but who are now merely shaping the thought of an age, or turning nations

to God, have made their decisions on just such occasions as these. Therefore, unless you would have him follow their footsteps —nay, the Master's footsteps—avoid the Students' Midsummer Conference.

Having now steered your son past the dangers of undue religious influence during his adolescent years, you have little to fear, and may almost surely lure him directly into the harbor of selfish ambition, where the vision of a life-altruistic will fade away, and he may fulfil your wishes of becoming a respectable man of finance like his father before him. If some day it is written of him that "He is dead, while he liveth," you will know that the rule has worked *unfailingly again.*

A reversal of these rules, with God's blessing, will produce the opposite effect. Try it and see.

CAMPAIGNS FOR OUR EDUCATIONAL INSTITUTIONS.

REV. R. K. TIMMONS, *President.*

THE General Assembly at Kansas City authorized the Executive Committee of Christian Education to employ men to assist the boards of trustees of our educational institutions and the Synods in securing the equipment and endowment necessary for the existence of our institutions of learning.

Many circumstances combined to prevent the carrying out of this earnest purpose of the Executive Committee until December a year ago. At that time Rev. M. E. Melvin, D. D., was elected Field Secretary of the Executive Committee and was directed to secure men who could accomplish this task.

The whole Church is thrilled with joy at the result of the first campaign, which was undertaken for Westminster College at Fulton, Missouri. $610,000 were added to the resources of that institution. One of the most remarkable facts connected with the campaign was the large number of contributors to the work. More than 4,000 were enlisted and made pledges.

We take pleasure in presenting the likenesses and short sketches of some of the men who did this work. They began work for Queen's College, Charlotte, N. C., on February 1st.

REV. M. E. MELVIN, D. D.

Dr. Melvin was born at Camden, Mississippi, in 1876. He received his education at French-Camp Academy and the Southwestern Presbyterian University, where he graduated in 1900 with a degree of A. M. and B. D. He served as pastor in Mississippi for eight years. He was president of Chamberlain-Hunt Academy for six years, during which time he raised $100,000 for the endowment of the Academy. In 1914 he was made Superintendent of the Correlated Schools of the Synod of Mississippi and secured in cash and pledges $150,000 for the institutions.

Dr. Melvin's perseverance, tact, experience and native ability qualify him in a preeminent way for the position he holds.

MR. RANDOLPH K. AXSON.

Mr. Axson was raised in Savannah, Georgia, where he was successfully engaged in business for many years. He later became assistant pastor to Dr. Dunbar H. Ogden at Central Presbyterian Church, Atlanta, Ga.

From this position he was called to become Secretary of Schools and Colleges of the Synod of Kentucky. For eighteen months he successfully filled this position. During this time he succeeded in bringing better system into the business management of the institutions and added materially to their equipment and means of support.

REV. ARTHUR Y. BEATIE.

Mr. Beatie was born in Missouri in 1872. He was educated at Westminster College and the Kentucky Theological Seminary, from which institution he graduated in 1903. He has successfully filled several pastorates, and was president of the schools of the Ozarks from its organization until 1907. His health failed for a while and he had to leave the work of the ministry. He achieved unusual success in business and made large financial sacrifices to return again to the work. He left the pastorate of the First Presbyterian Church of Jefferson City, Missouri, to join the team.

REV. W. M. HUNTER.

Mr. Hunter was born in Mecklenburg County, North Carolina. He was educated at Davidson College and Columbia Seminary, graduating in 1896. He has held several pastorates, and was Superintendent of Home Missions, during which time he gave special attention to mission schools. He founded the Williamsburg School for Girls in Virginia and was president of that institution for six years. He spent some time in helping to rebuild Stonewall Jackson College at Abingdon, Virginia, and in securing larger financial support for Nacoochee Institute.

REV. CHARLES P. FOREMAN.

Mr. Foreman was born in Missouri in 1868. He received his education at Van Rensselaer Academy, Westminster College and the Kentucky Theological Seminary. For two years he held the chair of Latin in the Synodical Female College at Fulton, Missouri. He has held several important pastorates in Indiana and Missouri. Instead of remaining with the team and going into the work in North Carolina, he has become financial secretary of Westminster College, and will look especially after the collecting of the pledges and the further developments of that old college.

Several other men are now being added to the team, and they will go from one Synod to another until this fundamental work of our Church is permanently established.

It is the opinion of those who have studied most deeply the needs of the kingdom of God at this time that Christian education is essential, not only for the well-being, but for the very existence, of the Church of God on earth.

The faith, the expectancy, the untiring energy and the sense of dependence upon God that animates these men insures their success. We urge the whole Church to remember them daily at the throne of grace.

Louisville, Ky.

MAKING GOOD.

We are not in His service for what we can *make* out of it
But for what it can *make* out of us,
And for what it through us can *make* out of other
Lost sinners like ourselves,
That the product thus *made* in us and them
May please our *Maker*.

—*Samuel M. Glasgow.*

LIKE THE MASTER.

BY ALEATHEA COBBS.

"For good are ye and bad, and like to coins,
Some true, some light, but every one of you
Stamped with the image of the King."

Somewhere in the folds of the Cumberlands, where the seasons spread riots of wild changeful beauty and the Tennessee winds like a silver ribbon in and out among the rocky fastnesses, there is a steep slope with an ugly hole in its side, out of which men crawl bearing the precious coal that is laden on the cars of a narrow-gauge railroad and carried out into the great world of commerce. Heaps of refuse coal and black dust disfigure the face of the slope. Above the mine are perched the huts, where live the wives of the miners, as hard and rough as themselves, and their children, who gambol among the rocks like a herd of mountain goats.

An X-Ray picture of the cabins would show that while outwardly uniform in bare ugliness, inwardly one of them is differentiated from all the rest by its dainty curtains, books and pictures, and a certain air of home that invites one to come in and be at peace. It might also reveal the soul of the home in the slim girl who has voluntarily exiled herself from the privileges of a cultured urban life to dwell among the miners' families for love of them and of God.

If you could get behind the taciturn reserve of these hard mountain folk, you would find that the little teacher, social worker, Sunday-school superintendent, and community nurse had wound herself in and about their roughened lives like the beautiful river among the rocky steeps, and to the children she is the source of all that is joyous and potential in their lives; but, after all, her place is merely preparatory, as the foundation is the preparation for the house; she awakens ideals and aspirations and starts their feet on the upward trail. But it is the stalwart young preacher with morning in his face, the heart of a boy, and the soul of a saint, who steals away from his city pulpit to build on her foundation, who strikes the dominant, controlling note in their lives, for he is the fulfillment of their ideals—the knight peerless of their dreams—a man to whom their bold, lawless fathers do reverence, and they must needs serve the strongest when they have seen him. So they come to him in simple fealty, but he steps aside and says: "Not I, but Christ," and presents them to his Master, and the deed is done.

It is said that almost every boy in that mining community has expressed a wish to be a preacher; and three, who are old enough and have shown a real fitness for the preparatory work, have already gone to college. Others will follow. This is a miniature but true picture of the ideal relation of Christian school and Church, which may be propagated on a mammoth scale if our more enlightened friends out in the world of opportunity will be careful to see that the intellectual training of their children leads them up to the Church—to Christ—to service for him.

* * *

When I last saw them—the teacher, the preacher, the children—they were out for a day together when autumn had painted the mountains in colors of crimson and gold, and softened it with a dim blue haze. They had climbed to a summit where they rested on the brown earth. Then the children took galax leaves that they had gathered by the way, and wove a wreath, and placed it on the head of the little teacher and I thought it was the garland of a victor. The preacher, glowing with the strength of his young manhood, took the boys for a yet higher climb to a pinnacle of rock from which they could see the distant hills like waves of blue rippling off to the plains where were cities and towns—the world into which they would follow him on far, brave quests. As they came down from the pinnacle, the little teacher smiled when she saw that the countenance of each lad reflected the face of his master, the preacher, but all bore the image of the King.

The
WOMAN'S AUXILIARY
of the
Presbyterian Church
in the U.S.
"OUR COMMISSION" Go ye into all the world and preach the Gospel to every creature

MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING, ST. LOUIS, MO.
"Render unto Caesar the things that are Caesar's and unto God the things that are God's"

WHAT ONE GROUP OF GIRLS IS DOING.

IT was a real party! There was no doubt about that. The spacious dining-room was lighted with softly-shaded candles, spring blossoms nodded from above the dainty mats on the gleaming mahogany tables around which were gathered eight charming "teen age" schoolgirls of the old North State, with their attractive hostess and a Wayfarer who chanced to be in their midst. The supper was one to delight the eye and appetite of the schoolgirl! Beautiful and substantial salad, hot rolls, creamed potatoes, delicious fruit, salted nuts and chocolate candies! And what a "feast of reason and a flow of soul" accompanied the delightful repast! And the occasion was—wonder of wonders!—a *Mission Study Class meeting!*

Now, of course, you want to know more about this miracle. First, you must know the miracle worker! For sixteen years Mrs. A. B. Dunn, of Charlotte, has had charge of the Margaret Wilson Society of the First Presbyterian Church of Charlotte. To know Mrs. Dunn is to understand her success with the girls. Added to rare personal charm, she has the gift of looking at things from the girls' viewpoint.

"The girls are so busy with school and other duties, it seems asking too much to urge them to take Saturday or Sunday or their brief recreation time for study," said Mrs. Dunn in answer to inquiries. "So I decided upon this plan as best. They *have* to *eat supper* somewhere, so I just have them come here and have supper with me, and we have a nice social time, and go from the table right to the library for the study class of one hour, and they all get home by 8 o'clock, in time to study lessons for the morrow."

"And do you have *this* kind of supper every meeting?" asked the Wayfarer timidly, remembering the H. C. of L. and the *Servant Problem!*

"I'm afraid it's usually about like this," replied Mrs. Dunn, with a shade of apology in her voice, as we followed the girls to the library; "but you know girls like dainty things, and they are such fine workers they deserve the best I can give them; and I do love to have them here!"

The girls gathered cosily about the reading lamp in comfortable chairs. The president, a tall fair girl of marked leadership, called for sentence prayers to open the meeting, then passed at once to the chapter on housing problems and better living conditions, from the Study Book on the Negro by Dr. Weatherford. The subject matter was clearly presented by members of the class, followed by animated discussion from all. Mrs. Dunn tactfully guided the arguments to the right conclusions, and the time was all too short for the consideration of the questions raised by the girls. Why were they studying the negro? Because the society is supporting a negro Sunday school in Charlotte!

They rent a building for the Sunday school, furnish the house comfortably, and keep fresh curtains at the windows. A boy's club has grown out of the Sunday school, and the girls are now considering establishing a sewing school. Last year a promising colored girl in the Sunday school was sent to Hampton to school. An able and respected colored woman is the superintendent of the Sunday school and the teachers are all colored. The girls, however, are the executive force behind the school, and the leader, Mrs. Dunn, is the power behind the girls.

As the girls were preparing to go home plans were made for a trip to the country in Mrs. Dunn's commodious car in order to take pictures of negro homes in the locality. These, with other pictures, are to be used in a stereopticon show the girls plan to give in the near future.

As the last "good-bye" was called, and the merry laughter died away down the street, Wayfarer turned to the quiet library, wondering why more beautiful homes in the church are not dedicated to the training of our girls in Christian work and marvelling that such a delightful and fruitful line of service should find so few leaders.

THE GREATER WAR AND WOMEN.

ALEATHEA T. COBBS.

THE response of our women to the war has been superb. There was no branch of unaccustomed service that they did not enter. There was no work too hard at home or in the battle-torn countries "overseas" for her to engage in. The devotees of pleasure and the daughters of toil joined hands as sisters, and those who had lived delicately all their lives learned to labor as slaves.

They gave of their wealth gladly, and sent their heart's best love into the seven-times heated furnace of war with a smile.

When their silver stars became gold they wore their sorrow like a crown and bowed their heads to receive a new mark of nobility.

Mr. Wilson says of them: "Their instant intelligence, quickening every task that they touched; their capacity for organization and co-operation, which gave their action discipline and enhanced the effectiveness of everything they attempted—their utter self-sacrifice, alike in what they did and what they gave. Their contribution to the great result is beyond all appraisal. They have added a new luster to the annals of American womanhood."

The war is over now. The knitting-needles are at rest, the canteen and Red Cross veils will soon be folded away. The ships are bringing our boys back home and the world's masters sit around the Peace Table and deliberate for slow weeks on the powers and functions of a proposed League of Nations.

But the task is not ended. The tree is not dead because the branches of autocracy are lopped off; the powers of darkness were not broken when the Kaiser fled into exile; and JESUS CHRIST is not yet crowned King of the world, though the armies of democracy have triumphed.

There is a deeper evil to be met and a sterner war to be won before the kingdoms of this world shall have become the kingdoms of our LORD.

Realizing that the ending of the world war was but the beginning of a new era of spiritual conflict and opportunity, the Church universal, as never before, is mobilizing its resources for a united onslaught against the powers of darkness, and Christian women of leadership are being called into their councils and asked to share the burden of an enterprise that will fill all time until HE COME.

What will the answer be? Will we prove as loyal to GOD as we have been to our country?

He asks for the enlistment of the strongest and brightest from our firesides for "overseas" duty that the huge continents of China, Africa and South America may be won as diadems for his crown. He needs them on the plains of the southwest, where a new civilization is growing, and in the slums of our great cities, where the melting-pot sends up a foul scum. He is calling them to go into the mountains, where heaven and hell are battling for rugged souls, and into the fair meadows of the

Mrs. Aleathea T. Cobbs.

open country, where, as of old, great leaders are found.

He wants them, full-panoplied, in the industrial centers where toil and greed grip and grind at the souls of each.

Oh, he needs them everywhere, to fill up the ranks of his great army!

Will you send yours into his service, proudly, gladly?

And then when the song has gone out of your home, will you start another song of courage and go out into the auxiliaries of our Church and labor for the maintenance of those on our far-flung battle line?

We did as much for our country. Shall we serve GOD in a greater war with less zeal and courage?

The need is so vast that our Commander asks everything of us. Our silver and our gold; our pens and our needles; our gifts of organization; our social tact; even our knack for domestic conservation, he can use in feeding the hungry multitudes, and our song of courage he will send ringing around the world to hearten the souls of warriors in lonely places.

And what shall we have for all the pain and sacrifice that the greater war demands of us?

PEACE—in the midst of conflict—deep as the river and endless as the ages.

JOY—in service and fellowship.

VICTORY—when OUR LORD comes into His own.

GLORY—when the whole world is at last FREE with the LIBERTY wherewith CHRIST makes us FREE.

A REMARKABLE RECORD.

THE Palmyra Missouri Presbyterial celebrated her twenty-fifth anniversary April, 1918. During that time she has had only two secretaries. The present secretary. Mrs. F. W. Lane, of Palmyra, Mo., has served twenty-three years and has never been absent or tardy and has *never left until the meetings* were over. The president of this Presbyterial wonders if there is another record equal to this one in all our Church.

THE SERVICE CARD

OUR beloved Service flags have stood for the noble work which our boys were doing in the camps and across the seas. The Service Card just issued by the Auxiliary asks for the record of the service which we ourselves are prepared to do in the magnificent, combined program of service which the Churches of America are preparing to carry out. Surely there will be no slackers in this church army, and these cards are designed to record just the things which each individual is most willing to do.

Every woman in our Church should be presented with one of these cards. They are for sale at the Auxiliary office, at 40 cents per hundred, postpaid. Send for enough to put one in the hands of every woman in your church. Collect them carefully after they have been filled out, and see that each woman is given an opportunity to serve as she indicates her preference. Order now.

THE WOMAN'S AUXILIARY SERVICE CARD.

I, ... will

Lead in Public Prayer.
Lead a Mission or Bible Study Class.
Accept an office.
Attend Auxiliary and Circle meetings regularly.
Bring others to these meetings.
Serve on Auxiliary Program.
Open my home for a meeting.
Tithe my income.
Visit shut-ins or strangers.
Join a Prayer Band.
Secure subscribers for MISSIONARY SURVEY and Church papers.

.....
.....

If no item is checked, it means I WILL DO NOTHING.

Please check, sign and return to

.....

HAVE YOU ORDERED YOUR
YEAR BOOKS
FOR 1919?

Seventeen thousand were sold last year. Fine Programs—Helpful Suggestions—

Novel Plans—Fresh, up-to-date literature every month, for $1.00 per year.

ORDER NOW.
THE WOMAN'S AUXILIARY.
520 Delmar Bldg., St. Louis, Mo.

THE LOCAL AUXILIARY CIRCLE PLAN.

IT has taken some years to prove to the doubters that the Auxiliary Circle Plan was practical, but once convinced they are adopting it with vigor. Daily calls for Constitution and helpful leaflets come to the office. Investigate it and see if it may not solve some of *your* problems.

The following are selected from a number of letters of approval:

From Rev. A. D. McClure, D. D., Wilmington, N. C.:

"The Auxiliary Circle plan of woman's work has been fully organized and fairly tested in our church of more than five hundred members. In former years we had separate societies for the local work and missionary work. There was a very small proportion of our women at work in either kind of societies. Since adopting the present plan the number of our women taking part has more than doubled. The budget for all contributions has doubled. The attendance on the meetings of the circles has been fine and full of interest; the work of the Executive Committee has greatly improved the business affairs of our women. More and better work in every department has been done. The number taking part in mission study classes has more than doubled, and many are surprised at the interest taken and information gained. The different circles make it possible for friends to work together, and those to be in circles who would never be interested in general society meetings, as also it enables each circle to choose its kind of work. In the social gatherings a better feeling has been developed toward meeting strangers and enlisting every woman in the church in some work of some circle. The gain in interest in the four causes of our Assembly has been most marked and intelligent. Heretofore the local work and missionary work alone was well known.

From Rev. W. H. Dodge, D. D., Jacksonville, Fla:

"Our membership is about 140. We had a Missionary Society, Ladies' Aid and Earnest Workers. All names have been given up and we have one Auxiliary with five circles. Every woman member of the church is a member of this, our one organization.

"More of the women are becoming *interested* in *all* causes of our church, because they are *learning* more about them. It is our plan to have the secretaries of causes visit the various circles and present their cause. From *knowledge* and *interest* more are *praying* for and giving to these causes.

"Our budget was made according to Assembly's percentage. It looks as if we may go over our figures before the close of the year.

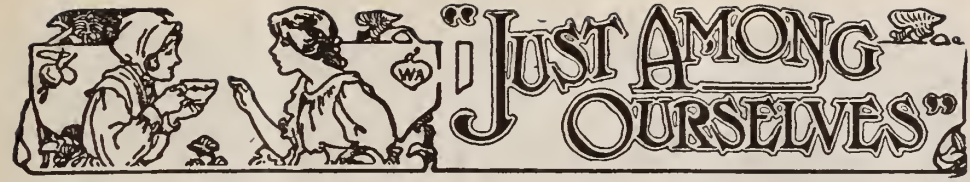
"The women are becoming better acquainted, as each circle chairman must visit every member of her circle, which meets the first Tuesday in every month, and the Auxiliary, composed of all the circles, meets the third Tuesday. Executive Committee plan to meet at least once a month.

"We are more than pleased with results from every standpoint."

From Rev. Thomas D. Murphy, Cordell, Okla.:

"The Auxiliary plan of organization has worked admirably in Vernon, Okla. Up to 1916 the old plan of separate Ladies' Aid and Missionary Societies was used, with the result of little information, and therefore small interest in our adequate program of missions. The Aid Society was notably successful as a money-raising agency. Its vision, however, was just large enough to embrace local needs. The Aid had a sufficient number of members to maintain active interest; the Missionary Society had become too weak to continue regular meetings. But when the Auxiliary plan was adopted, the splendid plan of organization at once appealed to the women and all who had been members of the Aid Society became members. Some of these had never cared much for missions.

"Four meetings were held each month, on Monday afternoons, with the fifth Monday meetings for a social hour at which refreshments were served, but this was left off when we entered the war. The Year Books were used, and the courses of study pursued that were recommended by the Assembly. The women took more interest in the Auxiliary than they did in social clubs! They became literally fascinated with the study of Home Missions when using 'The Task That Challenges.' They did not lose sight of the importance of money in relation to the kingdom. On the contrary, they got such a vision of world needs that they realized the need of far more money than the Aid Society ever raised for building a manse or carpeting the church."



MAY you have a busy new Church year! Since April 1st is the beginning of the new Church Year, is it not entirely proper for us to wish each other a busy new Church year?

Of course, this is going to be the best year the Auxiliary has had yet, and all the forces are lining up for splendid things! What about your Auxiliary? Have you everything ready for the new year, or are you dragging behind? Have you investigated the local Auxiliary-Circle Plan, and thought about what it may do for your work?

Have you ordered your Year Books, giving every woman a copy, and ordering the literature to come to you monthly for the program?

Have you ordered the Service Cards, and are you going to see that every woman in the Church is given an opportunity to indicate what she wants to do this year? Send for them to the Auxiliary office, 40 cents per hundred.

Is your society preparing to send a delegate to the Presbyterial, or, better still, several of them? You cannot afford to miss the inspiration and information that comes from attending this meeting, and should send some one as your delegate who can bring back something from the services. Let's decide this year we are going to have "a long pull, a strong pull and a pull altogether." What say you?

ADVANCE STEPS.

Both Florida and Mississippi have made splendid plans for perfecting the organization in their territory. Florida has appointed their president, Miss Agnes Davidson, as field secretary, for three months, to go about among the three Presbyterials, organizing new societies and strengthening the weak ones.

Mississippi follows, with Mrs. C. S. Everts, the recording secretary, appointed as Synodical visitor for the year. Let us hope others will fall in line.

A UNIQUE AUXILIARY.

Barium Springs Orphanage is doing some splendid work for missions. The following quotation is from a letter by Miss Janie McEachin, one of the instructors in that remarkable institution:

"Our society is composed of the ladies who are members of the faculty at the Presbyterian Orphanage at Barium Springs, with the exception of four, whose husbands are connected with the Orphanage. We have quite a live, interesting society; wish you could be with us at some of our meetings I am still using the helpful suggestions, etc., which I gathered at Montreat last summer. We observed Home Mission week in November, and our collection for same was about $57.00. This is over and above our monthly dues. It has been our custom here for several years on Christmas morning to make an offering in the dining-room for Home and Foreign Missions in connection with our regular morning prayer service. Our collection on this year was something over $75.00. Of course, the children and all share in this."

How is this for missionary offering?

ATTENTION, MONTREAT DWELLERS!

Miss F. M. Bowman, principal of the Montreat Normal School, writes that thirty-five books are missing from the missionary library at Montreat. These books were taken out last summer and not returned. We are requested to give the list of the names of the books, and ask that anyone who inadvertently carried one of them away will please send it back at once to Mrs. C. C. Lord, of Montreat.

Books taken with no record left from the Montreat missionary library during the conference of the summer of 1918:

Fifty Missionary Studies, Little Green God, Life of John Paton, Vol. I; Life of John Paton, Vol. II; Hans Egede, Sun Yat Sen, Character Building in China, Call of Korea, Siege Days, Life of Keith Falconer, Islam, The Siege in Pekin, A Life for Africa, Sister Martyrs of Kuchung, China's Book of Martyrs, Japan, In Four Continents, What Next in Turkey? Soo Than, Among the Tribes in S. W. China, Happiest Girl in Korea, The Foreign Doctor, One of China's Scholars, Lion Hearted, Uganda's White Man of Work, Our Moslem Sisters, A Mormon Wife, Mormonism (Kinney), The Rural Church, Wingtown Parson's Linen, Galax Gatherers, Tatong, Conservation of National Ideals, Mormonism (Roberts), Daybreak in the Dark Continent.

Conducted by Miss Carrie Lee Campbell, 306 W. Grace Street, Richmond, Va.

DEAR Secretaries of Literature, everywhere: Are you planning a large and impressive exhibit of all sorts of literature at your spring Presbyterial? Be sure to write to the Woman's Auxiliary, Delmar Building, St. Louis, asking for literature concerning each one of the Church's causes. If their allotment does not fill all the space you have, ask each of the four committee for more material. They are made happy by your requests. And be sure to add to this exhibit, charts and banners, flags and posters, maps and mottoes, and anything else that will go through the eye—the short-cut to instruction. And be sure to have a few very choice leaflets, put up with rubber bands, for each delegate to take home with her.

The Interruptions of a Missionary's Day, Todd (15c). A fifteen-minute play, which will tell more of a real day with our workers "at the front" than many talks could do. Needed to give this, fifteen live young people and a doll baby. Try this for your Presbyterial.

Contrasts in Childhood, a silent pageant (more pantomime than speaking). To be given by two hundred young people. This was presented at Northfield in 1914. Very effective. For outdoors or in.

War and Missions, a strong argument from the London Times, and

Missions and Business, an editorial in the St. Louis Republic (each 2c). These two explain conditions brought about by the war which will "as little wait on our convenience as the tide on the sea," and the business methods of meeting these conditions.

The Song They Sang, a missionary play for ten or more little girls. Copenhaver. (10c.) Winsome and telling, showing conclusively that the one song all nations can sing together is "Jesus Loves Me."

The Canvassers and Mr. Brown, Felton (10c). A short dialogue on the "Every-Member Canvass," for use in rural churches, showing how the farmer's point of view is changed as the canvassers turn his mind around about the Lord's money and his own.

A Partnership, or *A Penny a Week and a Prayer*, Grosvener. A true story of how some of God's poor gave out of their poverty and received great "riches" in return for their gift to His work in the foreign field. Send this to that member who has not learned the blessedness of giving. (2c.)

Cindy's Chance, Hamilton (2c). This story is in its thirty-sixth thousand. A telling fact concerning a remarkable leaflet giving the heart-throbs by which Cindy won her chance in a mountain school.

Gathering Up the Fragments, Penrose (2c). Suggestions for missionary boxes from the experiences of a Presbyterial, showing what to put in those boxes you pack to send over the seas to help our missionaries.

Sunlight or Candlelight, Wilcox. An American girl visits a Japanese village, learns not only much about the Japanese, but many things about her home land, by the "reflex influence of missions." (25c.)

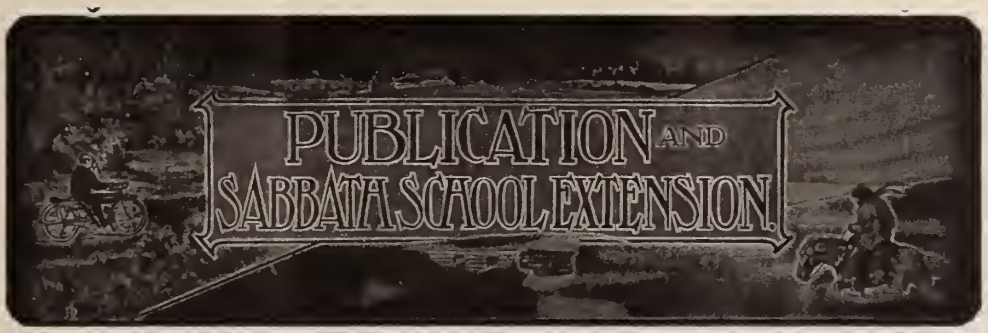
Slave Girl and School Girl, Wilcox. Simple incidents with movement and climax in the home life of a well-to-do Chinese bookseller, form the plot of this charming little play. Forty minutes. (25c.)

Granny of the Hills, Clokey. A circumstantial telling of the sacrifice that Granny made for the education of her grandson. About one hour. (25c.)

TWO WELCOME BOOKS, by Margaret Applegarth—

Primary Mission Stories, and *Junior Mission Stories*. Stories for the Sunday school, for the home, for the Junior Mission Band, or Reading Circle, filling a long-felt want, stories to be read or told. Miss Applegarth knows children and she knows her subjects, and she "makes the connection" between the two with God-given genius. The stories are alive, and the children will live with her characters, and at the same time feel the crying need these characters have for a living Saviour. These books are $1.00 each. Order them from the Board of Publication, 25 East Twenty-second Street, New York.

READERS, PLEASE NOTICE.—Order all LEAFLETS from the Woman's Auxiliary, Delmar Building, St. Louis, Mo. With the names of BOOKS, the names of the publishers will be given.



Branch Department at
Texarkana, Ark.-Tex.

Publishing House,
6-8 North Sixth Street, Richmond, Va.

CONFERENCE POINTERS

IN THE LAND OF THE SKY

(*Sixteen Miles from Asheville*)

Young People's Conference

JUNE 26 TO JULY 6, 1919

Delegates limited to ages 16 to 25. Leaders of Young People's Work will be admitted. Special rates on railroads. Special hotel rates. Registration fee, $2.50.

Sunday School Classes
Sunday School Departments
Boys' and Girls' Clubs

Christian Endeavor Societies
Missionary Organizations
Churches

DON'T FAIL

To pick your best boys and girls;
To send them to this Conference.

For particulars, write Rev. Jno. I. Armstrong, D. D., 216 Union Street, Nashville, Tenn. Also see later issues of the Survey.

The pictures on the two following pages illustrate the work, play, brotherhood and worship of this Young People's Conference, which is so planned that those present may be helped to that normal fourfold spiritual development which is their right as followers of Christ.

"And Jesus grew in wisdom and stature and in favor with God and man."—Luke 2:52.

Montreat Develops Four-Fold Life

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."—Matt. 12:30.

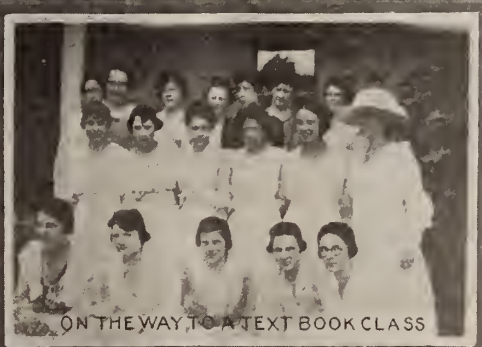
Physically-

Socially-

Out of your Cage, Come out of your Cage,
And take your Soul on a pilgrimage.

Religiously

THE PROGRAM COMMITTEE



ON THE WAY TO A TEXT BOOK CLASS

Mentally

A BIBLE CLASS TEACHER AND A FEW OF HIS CLASS

ACTIVITIES THAT REALLY ACT.

A WHOLE *SECONDARY DIVISION GETS BUSY.

AT the time when plans for Christmas were being eagerly discussed by all the young people of our Southern Presbyterian Church, one organization, in particular, took upon itself a big, splendid task. I say "big" because the organization was young, having been born the first Sunday in November. It was called "The Sunday School League" and its membership was composed of the boys and girls of the Intermediate and Senior Departments of tbe South Highlands Presbyterian Sunday school, Birmingham, Ala. The league was proved to be a lusty infant and lived through all of the difficulties which came to it in its early existence. Sickness and fear of the influenza kept many of the boys and girls out of Sunday school, and so as the holiday season approached they found that only about twenty of the members could be relied upon to help in their Christmas undertaking. However, they determined to carry through any plans they should make.

Curiously enough, they were not allowed to discuss and make their own plans, for circumstances forced upon them and unlooked for opportunity for dispensing Christmas cheer. This is how it happened. The leader of these Young People, about two weeks before Christmas, paid a visit to the Italian Mission at Ensley, Ala. While there she inquired if any plans had been made in regard to giving the Italian babies a happy Christmas. Imagine her surprise when the good teachers informed her that they had been told that the Sunday School League of South Highlands Sunday school would see to it that every little child in the mission would have its heart made glad on Christmas morning The leader thought that if there were people who thought the league boys and girls big and fine enough to do this that she could take up the challenge for them, and so she accepted the "job" even before she talked it over with the league. When they had their meeting the following Sunday morning she told them what she had learned during the week and asked what they would do about it. After a short discussion they unanimously decided to use the opportunity, even though it surprised them, and their leader being called from the city could not be there to help them out. Don't you tbink it was a "big" task? A mere handful of newly organized boys and girls volunteering to send Christmas

Young Salvatore is as much tickled with six new stone agate taws as any Alabama boy would be.

Yes, he will cut out the rough stuff if he can get something better.

happiness to sixty-eight Italian babies. Did they measure up? Was it a success? Miss Blum, the teacher in charge at that time, and Mrs. Du Bose, who has been with the mission several years, say that, without exception, it was the finest and happiest Christmas the mission has ever known. Every child had its tiny hands full of gifts and luscious fruits and wholesome candies. There was an abundance of everything and the packages were daintily wrapped and in keeping with the Christmas season. The girls of the league had beautifully dressed the dollies and the boys saw to it that there were marbles enough for every small son of Italy. With eager, glowing faces, and excited words, which were a quaint jargon of American and Italian, these little mission children expressed their delight and surprise, and happier little ones could not be found. The most beautiful thing about it all was the happiness abounding. Miss Blum says the little children were no happier than the boys and girls who brought the gifts to them, for truly their faces shone with the Christmas spirit.

nice toys. Each member of the league was responsible for a certain number of children, and so in this way we were sure of having enough gifts. We also took candy, fruit and a tree. There were so many packages to be taken that they filled the back of the Ford delivery car which we had when the tree was added to the load. But the tree was not destined to ride behind, for it fell off, and we had to go back for it and took it up front. I had two pockets full of dolls and several in my lap, and we certainly felt like Santa Claus when we finally got there. This little work made

An Italian Waif of Ensley.

Some of the little foreigners at Ensley in the summertime. These little fellows, whose parents were reared in Sunny Italy, take naturally to cultivation of the soil.

The President of the league has this to say about the Christmas at Ensley: "Our league decided to give the little children out at the Presbyterian mission at Ensley, Ala., the very best Christmas they had ever had. So the girls dressed dolls and gave these, also sets of dishes, and the boys gave marbles, games and lots of other us feel that we had given joy to less fortunate children and made our own Christmas brighter and happier."

*For further information about this organization see "How One Church Did It." Presbyterian Committee of Publication. Price 5 cents.

Rev. S. L. Morris, D. D., Editor, Miss Eleanora A. Berry, Literary Editor
Hurt Building, Atlanta, Ga.

ANOTHER "ALL-TOGETHER" ACTIVITY.

TEN years ago, as editor of the *Home Mission Herald*, we began an agitation for a united campaign of Systematic Benevolence. Those editorials would make interesting reading today if any brethren have copies of the *Home Mission Herald* for October, 1909, and subsequent numbers. They constituted an attack on the haphazard, competitive method of financing the benevolences of the Church; and they advocated a "budget system," determining the relative importance of the causes, and the necessity of co-operation instead of competition in church finances. These editorials were a potent factor in calling into existence our Systematic Beneficence Committee and the present efficient plan of finance.

How silly sound today the objections which were urged at that time against a budget system of Systematic Beneficence! It was strenuously contended that it would restrain and limit spontaneous gifts; that it would ruin some one cause to be included in such a joint campaign; that the old system of nineteen collections and special hysterical appeals, with an occasional cry of "wolf," were far better, etc., etc., etc.

The great success of the new plan is a sufficient answer to those who, Cassandra-like, predicted disaster. All the causes have increased marvelously, even in the strenuous times of war, with its patriotic, Red Cross and relief fund appeals. At the time of this writing (February), with ten months of the current year completed, the receipts show an increase over the same period of the previous year, indicating a gain for Foreign Missions of $114,000; Assembly's Home Missions, $48,000; Christian Education, $24,000; and Sabbath-School Extension, $12,000; which makes a probable gain for the year of at least $250,000. Is there any one, in view of these splendid results, who would return to the former haphazard, competitive methods of finance?

Has not the time come for another "all-together" campaign? In other words, why should not the Assembly call a halt on the independent campaigns and special appeals for each cause? The last Assembly hinted at such an advance when it asked the secretaries to present their individual causes hereafter in relation to all the others. Has not the time come for the Assembly to put its official representatives under bond for such united work? Let the Assembly, guided by the Systematic Beneficence Committee, adopt an adequate budget for the entire needs of the Church; and then call upon the secretaries to cease presenting their specific causes, but instead get together for one great, co-operative effort to induce the whole Church to undertake the whole burden of support for all of its activities.

Doubtless the same futile objections will be pressed today against this "all-together" plan which were so strenuously urged ten years ago; but, if they were inane then, they are positively mischievous today in the light of our experience and successful work.

Why should the Church be financed by hysterical appeals and sensational methods instead of by sound business principles? If the Church will adopt and insist upon this new "all-together" campaign, it will greatly relieve embarrassed pastors and long-suffering churches, now compelled to choose between conflicting interests clamoring for a hearing; and it will in a sane and business-like way conduct a campaign which will care for all the interests and end the financial troubles of the Church.

ROBBING PETER TO PAY PAUL.

THE new appeals for enlargement of benevolences are often met, not by direct denial, but by withdrawals of obligations already pledged. It is an exchange of benefactions. The response is at the expense of other things. Far better would it be for a man to make direct refusal than to deceive one's self that he is making the sacrifice. That is made by the former beneficiary, now deserted and left without adequate support and in danger of suffering, that the benefactor may have the thrill of a camouflaged liberality.

Is it any wonder J. Lovell Murray has so pertinently said:

"Talk missionary expansion to some persons and they promptly reply that this is the time to retrench. They say that Christians are not in a position now to meet the required cost. For their own part, the demands for gifts to philanthropic and patriotic funds have multiplied so greatly that they have felt it necesary to transfer to these emergency needs the money they had previously been giving to missionary purposes. The fallacy of this reasoning borders on recreancy. The supplanting of one need by another as an object of financial help implies that there is a precise amount of money available with each individual for unselfish uses, and that that exact and ultimate sum was already being expended. There are few who could honestly claim that this is the case. Still less is it the case that in the Church as a whole there is a measurable and definite amount available for missionary undertakings.

"What is more, the deflecting of money from missionary purposes to some emergent benevolence does not represent one's own giving at all. Suppose a man's missionary contribution has been going to the support of an orphanage in China, and he suddenly stops that flow of money and turns it into a Red Cross channel. He is not the one to be thanked by the Red Cross. He has not added anything to his benevolent expenses. The only sacrifice has been in China where, unless some one else has taken up that giver's responsibility, part of the orphanage work was shut down. There is something cheap in his accepting credit for a generous benefaction, when the real sacrifice has been made not by him, but by some little orphans in China. The requirements of missionary work and all other necessary enterprises in the years before the war are requirements still. "New occasions teach new duties." The energetic calls for money that the war has brought are calls for the *enlarged* practice of benevolence. They bring the opportunity for real sacrifice and yet more sacrifice. The new calls must certainly be met and met so generously that every Christian, however wealthy, will be obliged to retrench at some points in his usual outlays of money. But is the retrenchment to be made at the point of missionary expense? Or is that item the one farthest removed from luxury in the budget of the Christian?"

OUR APRIL TOPIC—COLORED EVANGELIZATION.

What is to be the future of this race in America, I suppose no man would presume definitely to forecast. But some things are plain. If that future is to be of mutual peace and helpfulness, very earnest attention must be given to the status of this people. There must be wrought into the character of these multiplying ten millions a higher type of morality and a saner type of religion than they have yet received. Whatever may be the prejudice of today, if it is not to become more intense, whatever racial friction there may be today, if it is not to become more acute; patriotic and Christian men and women must contemplate doing more than has yet been done on behalf of this race. Nothing less than the most sympathetic and intelligent activity of the Home Mission agencies of the churches of our country can promise a right settlement of the negro question of America.—Dr. Arthur Gray Jones.

Faculty at Stillman.
Left, Rev. and Mrs. Paul H. Moore and their four children. Middle, Rev. and Mrs. R. K. Timmons and their two children. Right, Rev. and Mrs. N. W. Kuykendall and their three children.

THE HOME MISSION SCHOOL OF THE PROPHETS.

REV. PAUL H. MOORE.

THE average Southern Presbyterian knows that somewhere down in Alabama there exists a theological school for the training of negro preachers, and that this school is in some remote way connected with the Southern Presbyterian Church, but that is about as far as their information goes, and when information is meager, interest is bound to be likewise so.

Stillman Institute has been for forty years quietly training colored men for preaching the gospel and sending them out into the world to be efficient preachers, teachers and leaders of their own people. That there is dire need of capable and efficient leaders among the colored people no one will deny. To have this impressed on one's mind one needs only to go to hear the average negro preacher exhort.

But somehow the responsibility for the

uplifting and helping this lowly race of people rests rather lightly upon our shoulders. In fact, there are those who are opposed to anything that looks toward the uplift of the negro, arguing that he makes a better servant in his ignorant and undeveloped condition. He may make a *cheaper* servant, but does he make a *better* one? However that may be, it stands to reason that as he is a human being he has a soul to save, a spiritual nature that needs development. He, like the poor, is always with us. He is right at our door. We come into contact with him every day of our lives. We know his need. We know his nature better than anybody living away from him. Doesn't this, then, make us realize, in a measure at least, that upon our shoulders rests some responsibility for his spiritual welfare? We may grow enthusiastic about sending the gospel to the poor African. That is well. Let us get even more enthusiasm, give more of our substance and more of our talent that the poor black in Africa might have the gospel, but let us not forget the poor black man right here at home.

Stillman Institute was founded in 1876 by Dr. Charles A. Stillman, pastor of the Presbyterian Church of Tuscaloosa. Deep down in his great heart he felt the responsibility resting upon the people of the South. He felt they could not pass by on the other side and leave these people to shift for themselves, that something must be done by the white people and by the Presbyterian Church to supply the greatest need of a people whose lot had been cast at our doors and who were in a very large degree unable to help themselves. So, acting upon his convictions, he established Tuscaloosa Institute. Afterwards the name was changed to Stillman Institute in honor of its founder. From the day of its founding up to the present time hundreds of colored men have been fitted for the intelligent preaching of the gospel, not only in the Presbyterian Church, but in the Methodist and Baptist churches as well.

Rev. A. G. Irons, evangelist of Tuscaloosa Presbytery, preached to the students in the Institute chapel during the first week of February. The spirit of that meeting was splendid. Nine boys of the academic department stood up and declared that if God wanted them and would open the way for them they would preach the gospel. This shows that the aim and purpose of the honored founder is still kept in view

Tuscaloosa, Ala.

WHAT A STUDENT THINKS OF STILLMAN INSTITUTE.

G. R. COUSAR,
A Student from Dillon, S. C

PLEASE grant space for a few words from a student of Stillman Institute, now in the senior year of my class work, in the theological class; also, in age, senior of both the student body and the faculty.

I feel that it is my duty to speak a few words through some of the great periodicals of the Presbyterian Church. That Church is dear to me by kindred ties, as I am the grandson of a Presbyterian minister and the son of a Presbyterian minister, joining this Church at the age of twelve years and serving as deacon, ruling elder, superintendent of Sabbath school, and now a candidate for the ministry, at Stillman Institute.

Stillman is doing much for the uplift of humanity. Words cannot express the gratitude that I, under God, owe to Stillman. I have a personal interest. In this institution I have a son that graduated from the academic department of this school and is now making preparation elsewhere for the Foreign Mission work. Another of my sons has had two years' training at this institution, and in the near future will in all probability take the theological course here.

Last of all, I am here, serving my last term as a theological student, with a view to doing Home Mission work. Therefore, I feel under many obligations to say that Stillman is the place, not only for what it has done for me individually, but because so many others are being helped in like manner.

Since coming here I've been made to see and feel some of the great principles for which Stillman Institute stands. I wish to say that it is the greatest agency under the auspices of the great Southern Presbyterian Church, for doing the greatest good where there is the greatst need; and now as never before Stillman Institute stands out as the one great figure, facing the one great problem—Christian education, civilization and preparation for negro men and youths of this great Southland. I feel that I am voicing the sentiment of all that know this Institution, and especially those persons who took advantage of its opportunities in every way possible.

To all persons contributing to this insti-

tution I wish to say that none of your work in this great cause will be lost, as we have now such efficient and consecrated teachers, and our new and well-beloved president, Rev. R. K. Timmons, of South Carolina. It is my earnest desire that great blessings will attend this great work.

Tuscaloosa, Ala.

(*The writer of this article is forty-eight years old. He entered the Theological School as a special case. He is one of the best men that has ever been to Stillman, and a splendid preacher. He has a powerful influence over the other students. I am sorry that he is to leave us after this year.—R. K. Timmons.*)

THE ATMOSPHERE OF STILLMAN INSTITUTE.

REV. R. K. TIMMONS, *President.*

IT is a well-known fact that a person is influenced by his environment; that it is much easier to do right in some surroundings than in others. If I were asked just what helped me most while a student at Davidson College and Union Theological Seminary, I would answer, "The atmosphere of those schools," that inexpressible something which tends to bring out the best that is in one's life.

Now, Stillman Institute has an atmosphere of its own; a very wholesome atmosphere; an atmosphere created by God's Spirit, by the sacrificing efforts and prayers of those Godly men who have labored here during the past forty years, and by the character of those colored men and boys who have come and struggled to fit themselves for service among their own people. The influence of this atmosphere is soon seen in the lives of the new students. Not only is there a perceptible improvement in

Matron and some of the students at Stillman.

their manners, but their religious life is also strengthened. I find that more than half of the students in the Normal School lead in prayer in the presence of their fellow servants.

I wish you could have attended the special services conducted here last week by Rev. A. G. Irons and Rev. W. A. Young. They did not have to preach and sing a week or two before a religious atmosphere could be created, as is sometimes the case. The atmosphere was already created. The only member of the student body who had not already made a profession of religion came forward at the beginning of the fourth service and made a public profession of his faith in Jesus Christ. Fifteen of the students pledged themselves to read the Bible and engage in secret prayer every day. Nine of the most intelligent boys of the Normal School stated publicly, yet modestly, that they were considering the ministry as their life work; that they were willing to preach the gospel to their people if the way should be made clear. Of course, the environment here is not free from sin any more than the air we breath is free from dust, yet the atmosphere here is very wholesome, just the kind of atmosphere that will tend to produce such character as is needed by colored preachers and teachers.

Now, wouldn't you like to have a part in the work here? Well, if you are contributing to the cause of Home Missions you have a part in it. But wouldn't you like to have some special part? You may if you really desire. There are several ways you may help.

1. You may help to meet some of the special needs of the Institution. It has many needs, both great and small. Any sum of money, however large or however small, can be put to immediate use.

2. You may know some colored man or boy who ought to come here, and turn his face in this direction, possibly paying a part of his expenses. This is the way a large number of the best students get here.

3. You may pray for God's blessing upon the work.

We will be glad to give any information you may desire.

Tuscaloosa, Ala.

A DAY AT STILLMAN.

MRS. LUCY MCCRAW KUYKENDALL.

WE are taking it for granted that our friends have accepted our invitation to visit us at Stillman Institute, and so we take you through one of our days here.

"Oh," you sleepily ask at 4:30 A. M., "what is that bell for?" That bell is to awaken the cooks and milkboys, for there are seven fine Jersey cows waiting to be milked, and many families in town besides our own waiting for fresh milk for their breakfast. At 6 A. M. the students' rising bell is rung, and if you would like to see the students gather in the dining-room at 6:30 A. M., you will have to get up, too. When we hear the call for breakfast, we will go in the dining-room and watch them come quietly to their places at long narrow tables, covered with white oilcloth. The room is very quiet, as the matron steps out and asks one of the students to "return thanks." We will slip out now, to our homes, and have breakfast at 7 A. M.

You hear another bell at 7:30 A. M., and you are beginning to think that we must live by bells, and so we do. At this hour the rooms must be ready for inspection. At 8 A. M. work proper begins, though, as you have already seen, some have been at their jobs for many hours. You will enjoy going through the academic department, where the three R's are emphasized, and then where the theologs are working on things to them more difficult. One hour you must spend with us in the workshop where carpentry, blacksmithing and all manner of work in wood and iron are done, even to the repairing of automobiles. You will be interested to watch the boys make tables, bookcases, wardrobes, washstands, clothes-racks, and many other things for their rooms.

At 9:30 A. M. we have our chapel exercises, when all of the students gather in the assembly hall, where one of the teachers conducts a service of prayer and praise, unless it be on Wednesday morning, when one of the theological students preaches. The boys would much rather hear you talk than have the ten minutes' recess which is usually given after the chapel service. Have you not a message for them?

At 12:30 P. M. the bell calls the boys to their mid-day meal. And would you like to know what they will most likely have to eat this February day? Peas boiled with meat, both raised on Stillman farm; sweet potatoes, also home-grown; corn bread and milk. After we have had our dinner we will soon be summoned by another bell, which means work assignments. We go to the back porch of the main building, where we find the students waiting to see what work they must do that afternoon. This is

Cary McCraw Kuykendall, whom you will meet on your visit to Stillman.

assigned to them by the superintendent of the farm. Some plow, others keep the lawn clean, some work the gardens, others keep the barn lot clean, and one boy is assigned to each home to do the chores.

Now we will take you to the dairy barn that you may see how clean it looks, and then to see the milk bottles being washed and boiled; in fact, all milk vessels must go through this cleansing. Our milk stands all government tests for bacteria, and ranks highest in butter fat of any in town, so our reputation must be maintained.

At 3 P. M. we will have another bell, and work hour is over. If we go to the students' playgrounds we will find some playing tennis, some ball, some pitching horseshoes, others wrestling, and playing games dear to every schoolboy's heart.

At 5:30 P. M. the students are supposed to go to their rooms and make themselves tidy for supper at 6 P. M. They will go at the call to a supper of grits, fried meat, gravy, hot biscuits, and sugarcane molasses, a la Stillman. For a few minutes after they have had supper they gather around in the reading room and sing those songs so dear to them, which you will enjoy so much, and before the "Victrola" wore out its music was enjoyed by all of them. At 7 P. M. the students go to their rooms to study until 9:30 P. M., when the lights are turned off.

Now, you are tired, I know. This has been a busy day, and so are all our days at Stillman, busy and happy.

Tuscaloosa, Ala

(Perhaps some one has a good talking machine, or the money for one, which should go to Stillman. By "good" we do not mean the expensive models, but a good, reliable make. We rather think Mrs. Kuykendall used the word "Victrola" euphemistically.)

MY MISSION.

"I came not here of my own will,
But just God's purpose to fulfil.
My task to find out how I can
Best shape my life to fit His plan;
To let my Master point the way
In which my efforts, day by day,
May help my fellow-men to find
The way of peace, the purpose kind.
The path of service mine to take,
In Jesus' foot-prints, for his sake.
To let him lead, the road is clear;
To find his way, my mission here."

THE CALL TO SERVICE IN THE COLORED WORK.

REV. W. A. YOUNG, *Evangelist.*

IN order that the colored people may become better citizens and Christians, they need the co-operation of the best that there is in the white race.

Since the roar of the cannon has ceased and the smoke is being cleared away, the enemy beaten back, and the victors and heroes are coming home, giving a good account of their stewardship, our befogged vision is becoming clearer, and our outlook is shaping itself.

Those of us who did not go never tire in listening to the thrilling stories of the trenches. The returned soldier has a great story to tell us. Now, what have we to tell him? Let us tell the old gospel in as thrilling a way as he tells the story of the trenches.

The men on the firing line felt sometimes that those of us who remained at home were slackers, but while they were face to face with the enemy in the trenches, we were facing the enemies of ignorance and indifference. We were going from place to place, saying to all with whom we came in contact, "save food, use sugar stintingly, use less sweets, and save for the men at the front." We were buying thrift stamps, war-savings stamps, Liberty Bonds, helping the Y. M. C. A. and the Red Cross.

The Daily family, taken about ten years ago.

In all the visiting from place to place it seemed to rest upon the minister to urge the people everywhere to be loyal to the United States, and it goes without saying that they have been true.

Coming back to the regular work, I want to mention two places demanding immediate attention. First, about a year ago, more or less, our pastor at Freeport, Fla., sickened and died. We did not know about it for at least a month after his death. After coming in possession of the facts, we set to work trying to get his successor, but up to now we have failed to get a good man to go to Florida. I am hoping in the near future to get a good man there, because the place deserves a good man. Rev. W. L. Terrell was as good a man as I have ever met. If one would get a true understanding of his worth, ask the white citizens of Freeport and DeFuniak Springs, Fla. The people are still saying, "Send us a man, but don't send any kind of a man. Send us a good one." I say in return that all of our men are good, but they are few.

Second, the Sam Daily Reform School has not had anyone to really look after it for quite ten months. Rev. Wm. Parham lived there until this season, but had ceased to do any work there. One of the senior theological students goes there once or twice each month, but that is too little service for them, and the Sunday school is very poorly conducted.

The boys are placed there to keep them from becoming hardened criminals, but if they can't get more training in the future, I am afraid to pass my opinion.

Mrs. Sam Daily has done a good part by the boys. She sacrificed the education of her own children trying to save the boys. All of her children are girls except one. Since she has sacrificed the education of her daughters, some white friends would in my judgment spend wisely in educating the boy, the last chance to repay her for her service and sacrifice in behalf of these neglected boys of her race. They now have no day school at all. The place is dark.

They need a preacher, teacher, and many things in the line of clothing and bedding. Miss Lambdin and one or two others have visited the school, and know for themselves that their needs are many. I think one of the things that would help to stimulate the workers would be an occasional visit from those in authority.

While the war consisted in actual fighting, everybody tried to do his bit, and did do something. Now the war of fighting is

over, as everybody worked to free the world from autocracy, let all work to show the men of the world the Christ of God. Our great need is workers.

A meeting just closed at Stillman Institute was quite a success. Rev. A. G. Irons, the evangelist of Tuscaloosa Presbytery, did the preaching. His sermons were all good, and very good. Everybody was helped, and the meeting a grand success. Two more of the young men decided to take up the work of the ministry.

Tuscaloosa, Ala.

THE ANSWER.

"God set a task. I whispered, 'Why?
I needed not an added care;
O'erburdened even now am I,
And Thou has given another's share.'

"God spoke not. To my work I bent,
But ah! it was too great for me;
And down upon my knees I went,
My utter need my only plea.

"'God give me strength,' I cried aloud;
'Give me Thy strength, or I shall die!'
He smiled upon me as I bowed,
And said, 'Now, child, thou knowest why.'"

PROGRESS AT THE JACKSON STREET MISSION.

REV. J. H. M. BOYCE.

IT is always a privilege to say something of our own work here whenever the opportunity is presented. We are proud to say that the past year was a very prosperous one, in that many members were added to the church. Some were called into service for the United States, and we felt honored in seeing them so brave and loyal to their country.

There have been many interesting and helpful features added to our work; we were gratified to have Miss Margaret Mitchell, a brilliant young lady of the white Presbyterian Church and a leader in their Christian Endeavor, come down and organize our young people into a Christian Endeavor Society, the first and only colored Christian Endeavor in Georgia. It has served wonderfully in arousing the interest and promoting careful Bible study among the young people of our church.

We also have a training class in Hygienics and Nursing, supervised by Mrs. R. S. Sanders. It is the only one of its kind and has been a blessing in many homes.

The Ladies' Missionary Class has a very devout leader and teacher in the person of Mrs. Wm. McKay, who was one of our first Sunday-school teachers. Our "teen age" Bible class is very glad to have their most interested and best loved teacher, Mrs. Fanny Watt, who is the founder and sustainer of the great missionary movement of our people here.

The Ladies' Aid is also a valuable factor of the church; many hungry ones have been fed and the sick and dying visited and comforted with the word of God.

We are thankful that the Master has given us such friends among our white neighbors, to help us better serve our own people, who so much need your aid and assistance, to make a better opportunity for themselves as a race, better citizens for the world in which they live, and most important of all, pure lives in which the Master will abide.

We have, of course, been somewhat handicapped in our work here, as in all other places, by the continued closing down owing to the epidemic. We have held only two services this year, and in one of them two members were received on profession of faith. We are praying that many more will be added before the year expires.

There is always something to be done for the advancement of the kingdom of God; I thought to make use of my time while my church was closed by opening one in the open air somewhere else, and I found no better place than the convict's stockade, about one mile from town, where I shall gladly continue to preach as long as the opportunity is presented to me.

My earnest desire is to have Jesus' life lived over again in me, that others may be

led to live for him, and I constantly think of the words that the Master used, "Work while it is day"; and so I only pray for strength and his guidance to do my humble work for him here among my people.

I am a laborer in His vineyard,
Doing my task here day by day,
Piloting these here heavenward
And showing them the heavenly way.

Thomasville, Ga.

COMMUNITY WORK AMONG THE COLORED PEOPLE.

A NEW FORM OF SERVICE UNDERTAKEN BY CHARLESTON PRESBYTERIAL.

MRS. M. R. KIRKPATRICK, *Chairman.*

REALIZING the great need of our colored people, the Charleston Presbyterial appointed a Permanent Committee at its last meeting to investigate and take such steps toward securing a worker and funds as they considered advisable.

We found an educated woman, the widow of a minister, who consented to attend the Conference for Colored Women in Tuscaloosa, in September. She met with this Permanent Committee on her return, to report. She caught the vision we longed and prayed for, and consented to give her full time, beginning December 1st, to a community work among her own people.

As to the success or results of her efforts, you will judge from her report, which follows:

Martin's Point, S. C.

TWO MONTHS' WORK ON AN ISLAND.

SARAH E. GRAY.

It has given me extreme pleasure to serve my people on this island for the past two months, as a community worker, under the auspices of the Presbyterial Women's Missionary Society of Charleston Presbytery.

Such a work here is something new, yet very much needed. During this short time facts and conditions that have presented themselves have thoroughly convinced me of the need of some one to help my people in this particular line of Christian work. God in His all-wise Providence directed this band of Christian women to employ some one for this cause.

I am proud to say that I have been assured of the appreciation of my people for the work. They have given many evidences of this, and in no better way than by their hearty co-operation with me in the organization of our two sewing classes, which are composed of girls from six to sixteen years old, with an enrollment of seventy-five. Each class meets once a week for about two hours. I have never seen children more anxious to learn to sew. They are perfectly delighted with the work. We use the course in sewing as taught to the Conference for Colored Women at Tuscaloosa, Ala., last September.

The sewing classes are opened and closed with devotions, the Lord's Prayer, a psalm or some favorite chapter, such as 1 Cor. 13, on charity. The children are required to be clean and tidy in appearance, with hair combed, shoes properly fastened, nails and teeth cleaned—all are to have toothbrushes.

In addition to teaching sewing, talks are given on cleanliness, especially personal, teeth, nails and hair; promiscuous dancing, late hours, general deportment, especially on the highway and in public places; refinement of speech and punctuality; in fact, on anything to strengthen their weak points or traits of character. About twenty minutes are devoted to these talks.

In the two months' time I have made one hundred and twenty-eight visits, some to the aged and sick, and one to a young woman whose life is wrong. I did what I could in a kind way to show her her moral standing, and begged her to change her life. I feel that I helped her some.

I have succeeded in having one home made comfortable and cleaned, have had several yards cleaned, and others have promised to have theirs cleaned.

I have visited the public school and taught the boys how to be courteous in their salutation to girls and women by raising their hats, also a few other things.

I have tried to impress upon the women the necessity of learning how to can vegetables for winter use. I begged them to buy the jars now while they are cheaper, and while the people have some cotton money in hand. Mrs. George Brown has very kindly consented to assist me with a canning club. The women all promised to get the jars.

Upon the whole, I feel much encouraged, and also feel that my efforts are appreciated by my people, and I am determined by His grace and guidance to continue to do my best for the betterment of my people.

One of our greatest needs at this time for the good of the children and the race is a good, Christian training, given by the hand and heart of one who has their interest at heart and who would not only teach them for cents and dollars, but for the good training they need. A community school taught by such a person would exactly meet their immediate need. Our public schools are crowded to their utmost capacity, and with only one teacher very little do the children get out of attending school.

The Lake Shore Mission.

THE LAKE SHORE MISSION.

REV. J. W. LEE sends some late news from this Mission of the Westminster Church at Baton Rouge, La. This Mission was started by one of the smallest congregations of Central Louisiana Presbytery, and bids fair to outgrow the parent congregation. It has a flourishing Christian Endeavor Society with more than forty members, and a Sabbath school with an enrollment of seventy-five.

They are trying now to secure pews. Perhaps some church which is refurnishing its own house of worship could donate the pews to this struggling church, and help its earnest people in this way.

The picture was taken the first day services were held in the building, in the summer of 1918.

OUR CHURCH AND ITS HOME MISSION WORK.

REV. A. L. MCDUFFIE.

I WISH it were possible for churches to see the tremendous needs of the Home Mission field, and the obligation of remembering the faithful men and women who are doing Home Mission work. They are as heroic of spirit as the boys who fight in France. They know the meaning of sacrifice which generally carries with it utter self-denial. Yet somehow, in the few churches I have visited—perhaps I am wrong—people seemed to think Home Missions is not much of a task. Foreign Missions challenges the heart and effort of Christians, and in the maze of the multiplied calls for this work, worthy and essential and deserving an even greater support, the importance of our home work has not had the prayerful consideration and hearty support it deserves. Perhaps I am wrong, but it just seems to me, from my limited experience, that there is not a right conception of the breadth and scope of our home work, nor a right value of its true claims and possibilities.

Back in these hills alone there are limitless possibilities for our Church if we will come in and claim the harvest. Our Church cannot afford to turn away from the appeal of the Home Mission Committee, for, aside from the fact that it is our Master's desire that we "give them to eat," the Church, with inadequate supply of ministers—and after the war the call will be even greater—should remember this is a fertile field for a supply of men who will be giants of strength in the crucial years to come.

There must be no unoccupied territory left behind. The strongholds of sin and superstition must be taken and the same loyalty to the same Christ, which enables us to gladly give our thousands for the heathen across the seas, calls for the supplying of means to keep the home base going. The remedy is not less giving to Foreign Missions, but larger giving to Home Missions. May the Church be able to grasp the magnitude of her task and the tremendous importance of her work. A man lost in America is just as appalling as a man lost in Africa. The soul's need is no less amid great munificence than it is in the midst of the most desperate poverty. Sin kills the soul of man in America as quickly as in India. Let us remember that the rich man Dives was condemned because he neglected his immediate opportunity. A failure on the part of General Foch to hold any part of the battle line in France and Belgium might have carried with it the collapse of the whole line, and if we hope to continue to real service to the world, the line at home must not be forgotten.

The man who through his own neglect provides not for his family stands self-condemned before an enlightened community; and the Church, forgetting her home obligations perhaps, cannot before her bar of conscience make it clear that every obligation is met.

America for the last year has largely fed the world. Such a gigantic task might have seemed impossible five years ago, and especially with such short notice; but with resources of wealth and boundless acres of fertile soil, the well-nigh impossible has been accomplished. If God has given us this material responsibility, that of the spiritual is no less a challenge; for a church having the wealth of ours can never be excused if the world calls to us for help and we fail Him who has not failed us, but has placed in our hands wealth and the confidence of the world, which is a precious birthright not to be lightly considered or easily laid aside. We have given, but have not even met our obligation. When we cease to draw lines between ours and God's, or rather become imbued with that spirit which knows nothing of selfishness and personal greed, our committees will not be forced to make urgent appeals and individual churches will not be worried about deficits.

Heidelberg, Ky.

(Mr. McDuffie wrote this article making it refer to our women workers in the mountains, and their heroism and self-denial. We have included the men, as we know the discouragements and deprivations suffered by many of our faithful gifted workers in all departments of the work.)

Four of our limitless opportunities

A mountain home, two rooms, no windows, fourteen children, some married, two away at school.

BOOK REVIEWS.

JOHN P. WILLIAMSON. By Winifred W. Barton. Pages 269. Illustrated. Revell & Co. $1.75 net.

This is a romance in real life, and better still, a romance of religious life. John P. Williamson was the first white child born in the State of Minnesota, and devoted his whole life to the Indian, having won for himself the deserved title, "A brother to the Sioux."

Such a life is Christianity in a concrete form. Multitudes read God's revelation not so much in the written word as in the "living epistles" of God's saints. What Sheldon Jackson was to the Alaskans and David Livingstone to the Africans, John P. Williamson was to the Sioux Indians—not only their spiritual guide, but for them a reflection of the life and character of their Master.

This narrative serves a double purpose. It is not only a thrilling story of incidents and customs, illustrating traits of Indian character, but it stirs the soul with the achievements and possibilities of missionary service, which will doubtless induce others to volunteer for similar work, and thus transform ordinary lives into radiant characters under the touch of the divine molding hand of the Master. It will not fail to interest old and young, and should have a wide circulation.

SENIOR HOME MISSION PROGRAM FOR APRIL, 1919.

Prepared by Miss Eleanora Andrews Berry.

THE MASTER'S SHEEP.

1. Hymn, The Lord's My Shepherd.
2. Prayer—That the Spirit of the Master may be in the hearts of all men of all races, that peace and justice and mutual service and love may characterize a racial relations in our land and throughout the world.
3. Scripture, John 21:1-17.
4. Stillman Institute and What It Stands For.
5. Reading—My Mission.
6. News Items from Daily Reformatory and Jackson Street Mission at Thomasville, Ga.
7. My duty to my colored neighbor.
8. The Negro Girls' School.
9. Reading, O! Li'l Lamb.
10. Roll Call—Answer with name of some colored man or woman who has done or is doing faithful Christian work, either in America or Africa.
11. Hymn—Dear Shepherd, If These Lambs Should Stray.
12. Prayer—For God's blessing upon our work for the negro, and that the way may be speedily opened for the establishment of the much-needed school for colored girls, and the enlargement and proper equipment of Stillman Institute.

Notes:

1, 11. Numbers 330 and 545, respectively, in Psalms and Hymns.

4. An article or talk, based on material in this issue, and leaflet which will be sent on request.

7. A practical discussion of methods of helping the negro in your own community.

8. Leaflet, to be sent on request.

9. Order this, and other leaflets, from Literature Department, 1522 Hurt Building, Atlanta, Ga.

Invitations and envelopes on this subject may be had from the same place at 10c per dozen, 25c per fifty, also a little souvenir for the same price.

OUR SPICE BOX.

Give one good, sound reason against the proposed "all-together" activity. (The answer is, you can't.)

Some people pride themselves on their contributions to patriotic and philanthropic enterprises, when some one else really makes the gift. Who?

In most things we think it pays to pay a little more for good quality. In what do many insist on the cheapest, regardless of quality?

Every member of the student body a professing Christian. Davidson? No. Then where?

Greatest agency, doing the greatest good, where there is the greatest need. Home Missions; but where?

With milk at 25c per quart (Atlanta price), where would you like to visit, if they wouldn't make **you** live by bells?

What does the Sam Daily School need? Do you think of anything they do not need?

It's a Home Mission church itself, but it has a mission all its own. Where is it?

She's head of the Juniors, a prominent worker in Missionary Society and Sunday school, the wife of the pastor of a busy church and mother of some strenuous boys—but she has time to teach a class in Hygiene and Nursing, for colored women. Who is she?

"As heroic in spirit as the boys who fought in France." Who are they?

He swept the corners clean. But what would have been the result if he hadn't? Can any one ever tell?

Cleanliness next to godliness—who evidently believes it.

DO YOU KNOW?

1. That nearly one-fourth of all the land surface in the world is in Africa?

2. That it is as far around the coast of Africa as it is around the world?

3. That every eighth person of the world lives in Africa?

4. That in the interior of Africa the black man is the freight train; that one man usually carries sixty pounds, and that it would take 125,000 men to carry the load of one of our freight trains?

5. That Africa has forty thousand miles of river and lake navigation?

6. That the forests of Africa would build a boardwalk six inches thick and eight miles wide around the world, and that this walk, if it were built, would be made of ebony, teak, rosewood, mahogany, and almost every other kind of timber?—*Young Christian Worker.*

TRUE STORY OF A CONGO BOY.

L. J. Coppedge, M. D

ONE day a little boy named Disashi was born in a village of the Bamba, a clan of the Baluba tribe, living amid the forests and plains of the Upper Kasai District of the Belgian Congo.

The baby's father and mother were very happy to have a son, and so called a witch doctor to prepare a powerful charm to protect their child from evil spirits. The charm was then tied around the baby's waist and a goat was sacrificed to gain the favor of the spirits of their dead ancestors, who were supposed to dwell in a sacred tree near their hut.

One night when Disashi was big enough to play about the village a leopard sprang out the tall grass and rushed off with one of the children. The men of the village seized their weapons and followed the leopard so closely that he was forced to drop the child, but he was already dying from the wounds made by the animal's savage teeth.

Disashi's father was afraid that the leopard might return and take his child, so he went again to the witch doctor and paid him to make another charm, which he thought would make all the wild beasts afraid to catch Disashi.

One day the chief called all the leading men of the village to a council. The women and children were allowed to hear the "palaver" if they kept very quiet. Disashi crept close and heard Kasonga, a nephew of the chief, telling a story which made his blood run cold. It was about the Basanga, a fierce tribe who lived several days' journey to the east. Kasonga had just returned from a distant village and had heard that the Basanga had been trading slaves to the Arabs, and for the slaves had obtained some wonderful weapons which discharged thunder and lightning and could kill people at a much greater distance than the best bows and arrows. It was said that the Arabs had bought these lightning sticks from another race beyond the great water, and that these people had white skins and straight hair, but, of course, no one could believe it. However, it might be true.

Not many months after this Disashi was awakened at daybreak by his excited parents. He heard several sharp reports with an echo like thunder; then, as his father collected his weapons, his mother with her little daughter, Kaphinga, in one arm and an infant at her breast, ran to hide in the long grass, hoping to escape while the men were fighting, Disashi clung to his mother as they ran. Soon they were creeping

through the grass toward the forest. They could hear many reports from the thunder sticks, and as soon as they looked back, they could see the smoke of their burning village. After a little while the shouting grew less and the sound of many footsteps came toward them. Disashi's mother knew that her husband and his friends had lost the battle and were running, as she was, to gain the protection of the forest, where some of them might escape their pursuers. The frantic woman now stood up and began to run, was soon overtaken by two big Basanga, who tied her hands. Disashi started to carry the baby, but one of the men dashed out the little one's brains and threatened to kill the woman if she stopped. Heartbroken, Disashi and little Kaphinga followed their mother to a group of captives who were guarded nearby, while the two men then turned and continued the pursuit of the villagers who had escaped. They had almost stumbled over several corpses, which had their heads cut off or were otherwise mutilated. Among the captives Disashi recognized his aunt, whose hands were also tied, but the children were allowed their liberty, since they would not leave their mothers. Many of the women had seen husbands or relatives killed or had infants taken from their arms and dashed to death, so everyone was weeping. As the sun rose higher, Disashi and little Kaphinga were hungry and thirsty, but no one could give them anything, and they could only cling to their helpless mother and sob themselves to sleep. In the afternoon the Basanga returned with more captives. Some of the women were released and made to prepare food for the whole company. As Disashi looked toward the camp fires of their captors, he saw several corpses cut up for cooking. Horror-stricken, he turned away, only to see a quantity of human flesh being dried and smoked to preserve it for future use.

The captives were then tied to a long rope and loaded with food for their captors. As they marched the children ran along with their mothers, and when they were too exhausted to keep up, the tired women had to add them to their already heavy burdens.

After many days of such marching they at last reached the capital of Mpania Mutomba, the King of the Basanga. Many of the captives had been killed and eaten on the journey, and now a few others were selected to be eaten at a great feast, celebrating the return of the king from another successful expedition. The other captives were then divided. Disashi's mother was given to a soldier to become his slave wife. Little Kaphinga was allowed to go with her mother until she became old enough to sell for a good price. Disashi clung to his mother and tried to follow her, but he was taken away and given to one of the favorite wives of the king. He had scarcely time to realize the sadness of his lot, for his mistress kept him very busy bringing wood and water, pounding manioc root and corn into meal, looking after the goats and chickens and doing a great deal of other work. At night when he crept into his hut he used to cry for his mother and little sister, but he was so tired that he soon fell asleep. One day a big dance was in progress in the yard enclosed by the high stockade surrounding the houses of the king. As the king looked on he enjoyed the dance very much. When the musicians who had beaten the drum and played at the flutes at the dance were ready to go, the king looked around for a present for them. Seeing a slave child standing near, he called Disashi and gave him to the men. As they took him away, one of them said, "Let us eat the child." Another said, "Give him to me, and I will give you a fat goat." The others agreed, so Disashi went away with his new master. Soon he was sold to the people of another fierce tribe, the Batetela. Disashi could not speak their language, but saw the price paid for him—ten cakes of native salt and a quantity of black powder. This powder was what he afterwards learned was the mysterious force which he thought caused the thunder and lightning to issue from the lightning sticks or guns.

After living with the Batetela for some months, Disashi was again sold, and this time to the Bakuba, who lived within a few days' journey of Lusambo, the capital of the Kasai District. Here Disashi was made to help in building huts and doing work usually thought to be too heavy for anyone but a man. One day he heard that a white man was coming to the village. Afraid, but curious, Disashi watched from a distance until the stranger arrived. After the white man exchanged greetings with the chief, Disashi gained sufficient courage to walk nearer and see the visitor closely. Yes, he was really white, and his hair was straight.

Before leaving the village the white man began to buy rubber, and gave the chief a present of cloth, beads and brass rods. For this present the chief agreed to send a certain quantity of rubber every month to the white man's post. Disashi was now sent to the forest every day to cut rubber vines and prepare rubber for the trader. When the day came for the rubber to be carried, Disashi was given a load, with some other slaves, and sent to the rubber post, two or three days' journey away. A son of the chief went with them to collect the pay for the rubber. Soon word came from the white man that the amount of rubber must be increased. At the end of the month if the quantity did not satisfy the trader, soldiers were sent to arrest the chief and his coun-

cil, and they were put in prison until the villagers paid the ransom in rubber. All the people now had to work very hard to collect enough rubber, but as usual the brunt of everything fell on the poor slaves, and Disashi was now forced to work harder than ever. One day when he carried rubber to the white man, he saw the trader engaging some workmen. Disashi inquired of some of the work people about the conditions of their service and decided to try it. He found that his native master would not be allowed to catch him as long as he remained in the white man's employ. After working as a laborer for some months, Disashi was given easier work as a servant in the white man's house. Once when he overslept and came late to his work, he received fifty strokes with a "Chicotte," or whip made of hippopotamus hide, but by great care he was usually able to please the white man and avoid such terrible punishment.

At last the day came when the white man was to return to his own country. Disashi knew that his black master would try to catch him and force him back into slavery, so he decided to escape by accompanying a friend to Luebo. After arriving at Luebo he heard a bell ringing and asked about it. He was told that some white men had come with a message from the Great Spirit, and every day that they prayed to the Great Spirit and told the black people His message. Disashi asked if he might go and hear, and then his friends told him how anxious these white men were for all the black people to learn all about the Great Spirit, and that he would be very welcome at the church. After the service Disashi decided to enter the catechuman class. Later he got the job of washing clothes for some of the missionaries, and was always careful to do his work well. By studying during his spare time he was able to read all the books which had been translated into the Buluba language, and after a while he became a teacher. By this time he was grown and married to a girl named Mehta who was brought up in the mission home. Soon Disashi was made an evangelist and was sent to teach and preach to the Zappo-Zaps, a branch of the Basanga tribe. Later he was transferred to work among the Bimbadi, a group of slave-trading people from the Portuguese colony of Angola. Though very successful in his work and universally popular, Disashi contracted the sleeping sickness and returned to Luebo for treatment. But Disashi has already taught hundreds of the Saviour in whom he has learned to believe, and when he is called above there will be many stars in the crown which is waiting for him.

JUNIOR FOREIGN MISSION PROGRAM FOR APRIL, 1919.

Arranged by Miss Margaret McNeilly.

Topic—Africa.

Song—"Over There." (A missionary hymn to music of "Over There"—printed elsewhere in this issue.)

Prayer—For the needs of Africa.

Scripture Reading—Africa.

Abide in me.

For behold I bring you good tidings of great joy.

Rejoice in the Lord alway.

I am the Way, the Truth and the Life.

Come unto me all ye that labor and are heavy laden.

All Thy works shall praise Thee.

Song—Let a Little Sunshine In.

Minutes.

Roll Call—Answer with the name of one of our missionaries in Africa.

Business.

Collection Song.

Offering.

Quiz—Do You Know (In the Junior Department).

Story—True Story of a Congo Boy.

What do you remember about our African work?

Song—The Morning Light is Breaking.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Either print the Scripture reading on the blackboard, or copy on slips of paper and have the children read in concert.

Let some child tell the Story of the Congo Boy.

Have the children tell what they remember about Africa—our work there, the heathen customs, the growth of the work, its needs, etc. (The Annual Letter of the Congo Mission in the current issue of The Survey will be helpful.)

"RING.

South, north, east and west,
Of all the games the boys like best,
Marbles, I think, beats all the rest.
Black or white or yellow or brown,
In every city and country town
The boys play marbles with smile or frown.
—*Over Sea and Land.*

"THE BOY WHO SWEPT THE CORNERS CLEAN."

MARGARET T. APPLEGARTH.

EVERY boy or girl who is old enough to go to school knows that a long time ago the negroes were slaves, belonging to the white people, and knows all about how they became free.

Although they were free, they were very, very poor. One of the little boys who was so poor was named Booker, and when Booker's mother took him and his brother and sister to another town, where there were big salt furnaces, little Booker had to go to work in these furnaces. It was hard, disagreeable work for such a small boy, especially as he often had to begin at 4 o'clock in the morning, long before the sun was up!

All this time there was just one thing Booker wanted more than anything else in the entire world. I wonder if you could ever guess? You might think it was *money*, since he was so poor; or *nice clothes*, since he had such shabby, prickly ones; or *plenty to eat*, since he never had enough! But it was none of these things he wanted *most*—but oh! how he *did* want to learn to *read*.

He did not know any of the negro people near him who could read even a word, but so many of them wanted to that finally a small school was opened, and he thought, *of course*, he could go. But no! Poor Booker's family decided he ought to keep right on working in the salt furnaces. But did that stop him?

No, indeed! For he took lessons at night. I should think he would have been ever so sleepy, but do you know, he actually learned more at night than the other children learned during the day. So finally his family decided that if Booker would work in the furnaces from 4 o'clock in the morning until 9 o'clock in the morning then he could go to school.

I must tell you two *rather* funny things that happened to Booker, although they really are only *rather* funny, because they show how poor he was. For when he went to school with the other children he noticed they all wore hats or caps, and he had never had a hat or a cap in all his life! He went home and told his mother he really must have a hat, but she had no money to buy a "store hat," so what do you suppose she did? She took two pieces of goods and sewed them together. This made a very curious-looking cap; but years later when he grew up and could buy any kind of a hat he needed he was proud to remember his first hat which his mother had sewed for him out of two pieces of cloth.

Then when he got to school he found all the boys had two names, sometimes even three names, which the teacher read off when he called the roll. But Booker had no other name but *Booker*. So all the time the teacher was calling off the other names, he was wondering what in the world he should say when his turn came. But when the teacher finally said, "Booker, what is your full name?" he had a bright idea, and answered, "Booker Washington, sir!" just exactly as if he had always had two names like other boys! And do you know? There is hardly a grown-up person anywhere in the United States today who does not know the name of Booker Washington!

You see, he was the kind of boy who had made up his mind to be someone worth while, so, in spite of being poor and wearing queer clothes and having no name, he decided he just must have an *education*. So one day he said "good-bye" to his family and started off for a school called Hampton Institute, which is almost on the very spot where the first twenty slaves landed years and years ago.

Booker Washington had to walk *five hundred* miles to get to that school; he had to earn money all along the way to buy his meals; he had to sleep in the queerest places! Once he slept for several nights right under a board sidewalk in Richmond. He could hear people walking over him all night long, people who never dreamed that there was a hungry, tired little negro boy sleeping under their feet.

Finally he could get to the school, but he was so tired and dusty and shabby that the teacher hardly liked to take such an unattractive boy into the school! You can imagine how terribly he felt! To have spent weeks and weeks walking so many miles, working his way, and dreaming beautiful dreams of school days—then to be turned away. But the teacher saw how heartbroken he looked, so she gave him *one chance.*

"The recitation room needs sweeping," she said; "take this broom and sweep it."

Well! He swept that room *once!* And he swept that room *twice!* Then he swept it the *third* time! It never had been so clean before! Then he got a duster, and he dusted it *four* times, until there wasn't a single speck of dust in even the tiniest corner. Then he called in the teacher. But she couldn't find anything wrong there, of course, and that is the way Booker Washington entered Hampton Institute.

One reason why we want to establish a school for negro girls.
Courtesy of World Outlook

He had a great many things besides reading and writing and arithmetic to learn. He had to learn what a bath tub was for! What a tooth brush was for! Even what sheets on a bed were for! The first night he slept *under* both of the sheets; the second night *on top* of both of them; then he learned to sleep *between* them!

He worked his way all through that school; then years later he had a wonderful school of his very own for negroes, called Tuskegee. Everyone in America is proud of the boy who swept the corners clean! — From *Junior Mission Stories.*

JUNIOR HOME MISSION PROGRAM FOR APRIL, 1919.

Prepared by Miss Eleanora Andrews Berry.

FEEDING THE MULTITUDES THE BREAD OF LIFE.

1. Hymn, Scatter Sunshine.
2. Prayer—For all the negro children and young people in our country, that they may be wisely and carefully trained, and taught of Christ, and may grow up into useful Christian men and women.
3. Scripture, Matt. 14:15-21.
4. The story of a good and brave boy who became a wise and great man.
5. A Day at School.
6. Reading, O! Li'l Lamb.
7. Joey Stebbins and the Chain Gang.
8. Hymn, Loyalty to Christ.
9. Prayer—For the blessing of God upon all mission schools for the negroes, that many boys may become "Booker Washingtons," and train their race for citizenship, and that the proposed school for negro girls may become an established fact, sending out many colored women into useful, helpful lives.

Notes:

4. Story in Junior Department.
5. Mrs. Kuykendall's article in Senior Department.
6. 7. Send 5c to Literature Department, 1522 Hurt Building, Atlanta, Ga.

Rev. S. H. Chester, D. D., Editor, Box 158, Nashville, Tenn.

PROGRESS IN LATIN AMERICA.

THE annual report of the Committee on Co-operation in Latin America presented to the Conference of Foreign Mission Boards at New Haven is full of interesting and encouraging facts in regard to the work in that field. Unmistakable evidence is presented of a complete change of attitude towards North America in the editorial expressions of the Latin American press. It is said that "American solidarity" has come to be the most popular phrase in Latin America. A very practical evidence of changed relations is the increase of more than a billion dollars in the trade between this country and Latin America last year.

Large numbers of students are being sent to North American colleges financed by the Brazilian government, and these students bring letters of introduction to missionary leaders in this country requesting advice concerning the institutions they should attend and as to how they may derive the greatest advantage from their stay in North America.

Mention has already been made of the offer of land and buildings for an agricultural school from the State of Rio Grande do Norte, to be conducted by our North Brazil Mission, which has been accepted by the Executive Committee of Foreign Missions, provided the terms of the proposition when it comes to us in an official form are found to be such as will not involve us in any undesirable complications. We are in correspondence with the Presbyterian Board in New York in regard to co-operation with us in this enterprise, and they have agreed to our proposition, provided their North Brazil Mission approves of the plan.

Co-operative educational work is making rapid progress. Dr. D. C. MacLaren has been appointed as president of the proposed Union Theological Seminary in Brazil, and is now on his way to the field to begin the work of organization. The remainder of the faculty will be provided for in Brazil.

An evangelical seminary for Porto Rica is in process of being organized.

The Mexican Evangelical Seminary has closed its first year from work, during which twenty-eight students were enrolled from the eight organizations that co-operated in the seminary.

A theological school, specially designed for post-graduate work, to be known as "The International Faculty of Theology," has received the endorsement of a sufficient number of Mission Boards to guarantee its opening in Montevideo in 1920.

Splendid work is being done in developing a Christian literature for the Latin American Church. Dr. George B. Winton, formerly missionary of the M. E. Church, South, in Mexico; Dr. Juan Arts Gonzales, formerly of the Cuban Mission of our Church, and Prof. Erasmo Braga, of Campinas, Brazil, are in charge of this work. Mr. Inman's report on this subject contains the following paragraph:

"A program for the production of books has been outlined by the Committee on Literature of the Committee on Co-operation in Latin America, which includes some thirty titles, principally along the lines of apologetics, religious education and social service. Each Regional Committee has a sub-committee on literature, which is working with the central committee in carrying out this program. A significant thing in this year's missionary history has been the publication of the Introduction to the Bible in Portuguese, by Dr. Jose Carlos Rodriguez, former editor of the *Journal of Commerce*, of Rio de Janeiro."

There will be no excuse for the Protestant Church of this country if it should fail to take advantage of the opportunity afforded by the new conditions prevailing through out Latin America for giving the people of that part of the world what they have never had at the hands of the Romish Church, namely, a true interpretation of the gospel of Christ.

CHINA AND AMERICA.

EGBERT W. SMITH.

AT the Mission station and city where I happened to be when the thrilling news of the armistice and allied victory was flashed around the world, the city officials, obeying orders from above, made a ceremonious visit of congratulation to our missionaries, myself included, at which tea was drunk, speeches made, and a formal paper of felicitations and good wishes on the successful close of the war was read to us by the secretary of the city's official board. I doubt not that something similar occurred in most of the towns throughout China where missionaries of the allied nations are located. Of the celebrations in the great cities like Peking, Canton, Shanghai, you have no doubt seen notices in the papers.

The popularity of America, and especially of our great President, is one of the outstanding features of the present situation in China. The feeling among China's missionary friends and most intelligent native patriots regarding her political condition and outlook is almost one of despair. Torn between two rival factions, preyed upon by self-seeking rulers in high office and organized robber bands throughout the country, kept divided, as it is here believed, by the intrigues, corrupted by the funds, and menaced by the power, of a neighbor nation. China is looking to America and President Wilson as her chief hope.

I trust she will not look in vain. From one of our missionaries I learn that when President Wilson's personal representative, Mr. Charles E. Crane, was in China a few weeks ago, he made it very plain that at the Peace Conference the President wishes China to state her just demands without fear, and that he intends to do his utmost to see that China's past wrongs are righted. I am hoping and praying that America will exemplify in her international relations, as well as carry through at the Peace Council, those principles of justice to weak and strong alike whose repeated enunciation by President Wilson has so captured the hearts and kindled the hopes of Chinese patriots the nation over.

At the first of our stations that I visited in China, in a city of 125,000, a formal request was sent in to me that I address in our church building students of the government and military schools. I spoke through an interpreter, of course, to an audience of 500 young men that completely filled the floor of the church. I took as my theme the secret of America's prosperity and happiness, showing that our civilization is Bible-based, that all our great leaders today are disciples of Christ, illustrating especially from Woodrow Wilson's home training and habits of prayer and trust in God, and showing that the personal character from lack of which China is suffering in high places and low is the creation of Christ alone.

I never spoke to a more attentive, interested audience, nor one I believe in which I noted a greater number of serious, earnest faces, some of them vivid with intelligence. My address was followed by half a dozen speeches from the officers and teachers of the schools, all of them appreciative in the highest degree and warmly endorsing my message. Most of this, of course, was mere Chinese politeness, but the missionaries told me that such an invitation to me and such speeches from them would a few years ago have appeared a thing unthinkable.

A few nights later in a little country village on a Tuesday night I preached to an audience that filled the building and doors and windows. At the close of the service, after the benediction, not a person in the audience moved from his seat. After waiting a while my missionary friend said they evidently wanted more. So I preached them another sermon on China's need of Christ, illustrating from America somewhat as above described. This concluded they still remained. An opportunity was then given for any one to ask questions. A leading man of the village of strikingly attractive appearance, not a professed Christian, rose and thanked me most warmly for my visit to China. The audience then slowly withdrew, many coming forward to express their appreciation.

At the next station I was again invited by the government school to address their students. After ceremonious tea-drinking with the officers and teachers of the school, I did my best to show those young men that Christ was the chief need of themselves and of their country, illustrating again from America, and President Wilson, a channel through which at the present moment the truth seems to reach them with a peculiar effectiveness.

At another station, after preaching in the morning, notice was given that that afternoon my theme would be the secret of America's greatness. At the appointed hour the house was crowded, several dozen standing throughout the whole service.

In a most peculiar and unprecedented way God has given to the United States the ear and heart of China. It is an opportunity and a responsibility without parallel in the history of missions.

Tsing-Kiang-Pu, China, December 28, 1918.

Mateer Memorial Institute, Tenghsien, Shantung, China.
On left, homes of Chinese professors. On extreme right, home of Rev. and Mrs. G. P. Stevens.

SOME NEW WORK OF YOURS.

MARY THOMPSON STEVENS.

HAVE you ever heard of Mateer Memorial Institute of Tenghsien, Shantung, China? I'm afraid you haven't, for it has only recently become a part of the work of our Southern Presbyterian Mission. The purpose of this letter is to introduce you to this school and to ask you to keep it hereafter, not only in your minds, but also in your hearts and in your prayers. It is your work now, and it will be a real help and inspiration to your representatives here to feel that you are interested and that they can count on you to remember them and their work at the throne of grace.

The Mateer Memorial Institute is a union school with the Northern Presbyterians for the training of native evangelists and teachers. It is in memory of Dr. Calvin W. Mateer, one of the "mighty men" among China's missionaries, and the desire of the founders is that it shall carry on the work that he has laid down—making Christ known in all this great section of China. With the exception of Belgium, and probably this is not an exception since the great war, this is the most densely populated section of the globe. How are these millions of men, women and children, living in the awful darkness of heathenism, to hear that God has sent a Saviour to save them now and hereafter? Every one admits that this cannot be done by foreign missionaries, but must be and ought to be done by the Chinese themselves. The purpose of this school is to fit them physically, mentally and spiritually for their holy task. In most of the places where work has begun there are earnest Christian men who are eager to become evanglists or teachers in the Christian schools, but they must be prepared for their great work. It is desired that they may not only be strengthened in this knowledge of the Bible, but in their faith also, and may come into such a vital, real connection with their Lord that they may go away from here "on fire" for the gospel and be as shining lights in China's darkness—this is the ideal we have before us, and whether we succeed or fail depends not only upon the workers here, but also on you and the earnestness of your prayers for this work of yours and ours. I'm sure God will be faithful if we all do our part.

Perhaps your thought is, "Why cannot these men get the preparation they need in the seminary that we already have?" The answer is that this school is for those men who, for various reasons, are not able to take the seminary course—some have insufficient education and others are older men with families who would find it hard to be away from home for a long enough time to prepare for and complete the seminary course. When you consider that this is the only school of this kind for this enormous territory of twelve millions of people that can meet the needs of this class of men, a class who can surely be used in a wonderful way to spread the gospel, you can begin to realize the importance of the school and the great opportunity that is yours and ours.

It is hoped to make this a preparation for a seminary course for those who are able to go. The requirements for entrance to this school are that the student shall be a Christian, in most cases of several years' standing, able to read and write readily, and recommended by his Presbytery or pastor.

Unlike most other schools under mission control, the head of the school is a Chinese pastor, Mr. Lin, an earnest Christian man in whom we have great confidence. In spite of his high position, he gives the boys a splendid example of humility. There are several Chinese teachers and two foreigners, Rev. A. B. Dodd, of the Northern Presbyterian Mission, and Rev. G. P. Stevens, of the Southern Presbyterian Mission. At present there are thirty-two students in the Bible study department and forty-six normal students. The Bible is the principal text-book in both departments.

On Saturdays and Sundays the students go out in bands to preach in the villages around, of which we can see several from the school building. Sometimes they go with

flags and a drum in real Salvation Army style. In some villages there is opposition, but there are always those who are willing to hear, and the seed sown cannot but bear fruit. It is also valuable experience for those who preach.

Just now, in addition to those in the school, there are about seventy-five men and women from the country around Tenghsien and Siichowfu attending a Bible study class of several weeks. It was an inspiring sight on Sunday to see the church filled to overflowing, the great majority Christians.

It was a pleasure to have a visit from Dr. Smith, but a regret that it had to be such a short one. The students went to meet him in great style with banners and music (?), and they will not forget the little talk he gave them on the campus that afternoon.

Last week we had another "big day" when we celebrated peace. The government schools and some of the officials and gentry were invited and came with bands playing and flags flying and wearing huge tissue paper flowers of many colors. Over the gate of the campus hung two flags, dear to our hearts, those of our dear U. S. A. and China, as someone expressed it, "the two republics that have always loved peace." The students themselves made the decorations for the chapel, and they were really beautiful. Over the platform in gold characters on red satin was written a quotation from the Chinese classics, which means, "The one who is obedient to heaven is the one who endures." Several of the Chinese made addresses, and Mr. Dodd took advantage of the presence of so many unbelievers to tell them of the Prince of Peace and of the kingdom of peace and righteousness that he will establish when he comes to reign. After the exercises the students of all the schools formed a large circle on the campus and there was much popping of firecrackers and saluting of flags, but to us who are accustomed to seeing American schoolboys show their enthusiasm with yells and cheers, the absolute silence of the men and boys was oppressive. I think we'll have to teach them a college yell!

I've already written more than enough about "our schools,' and don't expect you to remember it all, but please don't forget that The Mateer Memorial Institute is your school and is counting on your sympathy and your prayers.

LETTER FROM DR. J. LEIGHTON STUART.

MY DEAR FRIENDS:

While we are trying to imagine the sort of peace celebrations that have been taking place in America—not without a wistful desire to be there at such a time—it may not be without interest to you to hear something of how the great news has affected China. It is the reaction of China to the allied victory of which I know you will want to hear.

The central government has given orders for special celebrations, and most of the provincial authorities seem to be complying with zest. The military governor of this province (Kiangsu) has been especially zealous and with a keen appreciation of the real issues involved. He first gave a reception to all the representatives of the allies in this city, with the important Chinese officials also present, which was carried off with the usual Chinese ceremony. That same afternoon the officials, under his leadership, had a rally at the Y. M. C. A. to report on the war work drive. You may recall that of the $170,000,000, China was asked to raise $100,000. This was afterwards changed to $300,000, and the Chinese have since actually reported considerably over one million Mexican dollars. Well, that afternoon at the Y. M. C. A. they reported as subscribed Mexican $207,500 from this city alone, which at the present rate of exchange would amount to about U. S. gold $187,000. But more than the fine result of their efforts was the evident pleasure they found in having a part in this beneficent enterprise. At last China was not merely being helped by outside nations, but was actually helping others, and the rich nations of the west at that. One unique feature was that as the various classes of citizens were called to the platform, one of the pastors, a graduate of our seminary, was asked to speak on behalf of the Christian churches, thus officially recognizing them as a constituent element of Chinese life. It was interesting to see the officials at this afternoon meeting dressed in the silk gowns of Chinese gentlemen after the governor's function in the morning where the military men had appeared with the gorgeous gold-braid, stars, etc., of European costumes and the civil officials in frock coats and high collars.

The next day was a grand military review and parade of all the schools of the city, both government and mission institutions, with a wonderful lantern procession and decoration of homes in the evening.

A few days later Mr. C. E. Crane, the personal representative of President Wilson to China, came to Nanking. The governor

gave a lunch in his honor (Chinese food served foreign style), to which the leading officials, the American consul and a few American business men and missionaries were invited. I had a further chance to meet him in the evening at dinner. He made it very plain that at the Peace Conference the President wishes China to state her just demands without fear, and that he intends to do his utmost to see that China's past wrongs are righted. This is a notable statement. England, Russia, France and Japan have all taken Chinese territory on various pretexts. The last named, having captured Tsingtau from Germany, has been covertly assuming control of the whole province of Shantung, not to speak of Manchuri and other portions of the Chinese littoral. In addition to this, she has been securing possession of mining and other privileges, interfering with China's internal affairs, and in other ways threatening an aggression based on military power, similar to what Germany had attempted—from whom, indeed, Japan's arrogant military clique has received its inspiration. All this constituted a great menace not only to China but to world peace. Perhaps the most momentous questions in world affairs today is whether or not this militaristic faction in Japan and her other leaders of thought have understood the real causes of Germany's defeat. Therefore, Mr. Crane's friendly advice and assurances of support are a great relief to Chinese statesman and China's friends.

A little incident will further illustrate the temper of the people at present. Immediately after Mr. Crane's visit I went to a little town about some thirty miles north of here to a peace celebration gotten up by the officials and gentry. They had asked me to come and make the principal address. What was my surprise on my arrival at the station to find the official sedan-chair of the magistrate waiting for me, with a squad of soldiers and a military band! So I was carried into the city in a great state. The ranking civil and military officials met me most cordially, and after refreshments we went to the celebration. It reminded one of an old-fashioned Fourth of July celebration. It was a perfect autumn day, unusually mild. A platform had been erected on a modern school campus near a picturesque ancient pagoda, the state having a riot of color such as only Orientals can effect, and marvellous banners describing the allied victory in glowing phrases. All the schools of the town (including two mission schools for boys and girls) were standing in order. The officials were on the platform. There were songs, the band, speeches, applause, joyous good humor. Then the magistrate gave an elegant Chinese feast in my honor, with the leading citizens present. They were all enthusiastic about America's part in the war and her purpose toward China, but chiefly so about President Wilson. At my table one of the guests said to me with deep feeling that it scarcely seemed believable that any nation could actually live up to such ideals as the American people had been since their entry into the war. That evening there was a gorgeous lantern festival, when the ranking civil and military mandarins sat with me in a pavilion sipping tea as the procession passed. I had to leave by a 3:30 A. M. train, and only succeeded in keeping the magistrate from escorting me to the train by persuading his secretary not to have him awakened. As it was I went back in the same four-bearer chair with the soldiers and representatives from his military colleague, and with the band playing as my train left the station.

Now what is the point of all this? The preacher must, true to his calling, deduce the moral from his anecdotes. He will try to do this briefly.

(1) The Chinese people have but little interest in world politics as such. Their interest has always been in moral issues and in human nature. Only recently have they come to understand the moral significance of the war. Hitherto they were neutral, indifferent or pro-German. The addresses of our President have done more to clarify the situation for them than all else. By the time of the armistice they had at last grasped the fundamental meaning of the titanic struggle between might and right. Hence, all over the country the peace celebrations were spontaneous, enthusiastic and universal.

(2) America is admired and trusted with passionate fervor. They see in us the unrealized ideal teachings of their ancient sages. But chiefly do they reverence Mr. Wilson. Next to Confucius and their Model Kings, perhaps no one has ever been given the place in their esteem that he now has. The celebrations I have described and the courtesies to certain individuals among us were to honor through us the American nation.

(3) The issues of the war ought to lead to a change of attitude toward Christianity. We must attempt to interpret the outcome of the conflict in terms of religious values. Already they are responding to such interpretations with keen appreciation. It accentuates the superlative opportunity now before the Church.

(4) The Christian principles applied at the Peace Conference, and the treatment of Far Eastern problems, will be most hopefully and shrewdly followed by the Chinese, who can evalute these discussions and

decisions far more intelligently than the military events of the past four years.

This letter will reach you while the President is still absent in Europe. I have often thought of the comfort it must have been to him to worship in the quiet, earnest atmosphere of the Central Church during these days of staggering responsibility, and I know his presence in his pew has helped to maintain your interest in the vast world problems solved or yet awaiting solution. Against the lurid background of war Foreign Mission work is being strangely emphasized as the true process for international peace as against the false method of struggle for supremacy.

This letter may reach you before 1919 begins. In any case I hope that for you and for all the nations it will be the best and brightest yet, the beginning of a new era.

Yours in the Master's service.

A SUNDAY AT SEINING.

MRS. B. C. PATTERSON.

IF one of you could have looked in upon me this Sabbath morning, December 1st, the only foreigner in an interior city of China, housed in a small dwelling with earth floors, one that required the door to be left open to get light, the snow coming down, and a strong east wind blowing, you would have said: "Poor Mrs. Patterson, pitiful in the extreme"; and yet this has been a very delightful day.

SEINING.

Seining, where I am, is one of Mr. Paterson's out-stations, about twenty-three miles from Sutsien. There are two schools here. one for boys and one for girls; also a small chapel that can crowd in about 200.

Last Sabbath they elected their own elders and deacons, and are looking towards self-support.

MRS. LI.

I have an old Christian woman with me who acts as servant, body-guard and evangelistic helper. She is full of "faith and good works," but has little sense and less tact, but she is very earnest and does good work.

She believed the gospel the first opportunity she had, and has been extremely zealous ever since, but not always "according to knowledge."

THE SERVICES.

Notwithstanding the snow, there was a good attendance at the two services, continuing from 10:30 A. M. till 2 P. M.

The first was a Sunday school, followed by a Christian Endeavor meeting, as the pastor was away. The lesson was Joseph being sold by his brethren, and the leader was the girl's school teacher. He is extremely homely and very dramatic, which results in his making some "beautiful ugly faces." He told two Chinese stories, illustrating love that should be among brethren.

A CHINESE STORY.

A father gave the mother cotton enough to make wadded clothes for the three boys. The mother made two, but for the oldest she used willow blooms instead of cotton. The boy knew it, but the father did not. One cold day the father was out driving a cart with the boy, who shook with the cold. The father became very angry over it, and said, "Here I have just bought you a nice warm garment and you shake with the cold," and beat the boy. During the beating the cloth split and the father saw the willow blooms; then he knew. The boy was too loyal to his mother to tell. Then the man became angry with his wife, and said he would divorce her for being so dishonest. The boy begged for her with tears, saying, "If you divorce her and get another, then the other two boys will also have willow bloom clothes"—thus showing he was not envious of his brothers.

THE STORY OF THE SEVEN STEPS.

There were two brothers, Tsao-Chi and Tsao-Pih. Tsao-Pih was very wise. He was the one who thought up the plan of weighing the elephant by putting him in a boat and afterwards sinking the boat with stones to the same level, and weighing the stones. Tsao-Chi became emperor, but knowing his brother's wisdom he was jealous of him and wanted to kill him. So he said, "If you do not make a verse before you have walked seven steps you must die." He accomplished in five steps a verse which in Chinese requires four lines of five characters each. The meaning is:

The bean and the stem grow together.
The bean is boiled, the stem producing the fire.
Originally they were united as one,
Now the bean cooked to death by the stem.

In this parable he meant to teach how brothers should be united as bean and stem, yet his brother was trying to destroy him.

OFFERING.

After taking up the regular collection, there was an appeal for a special offering to build a church at Geng-che. I was greatly surprised at the number of women who responded. In all about five dollars was subscribed, which was not a bad collection for them.

CHRISTIAN ENDEAVOR.

The Christian Endeavor was led by the teacher of the boys' school, who is a very earnest Christian. The subject was self-control. He had three things for control—food, dress and tongue. He said a dressed-up person, who has neither learning nor good behavior, is like a pig with a gold ring in his snout.

This Christian Endeavor is a church affair. Every member and those who are inquirers, both men and women, have their names called, and each is supposed to respond. Three who could not come had sent their selected passages. One man was thankful because his Sunday is now free. He is in a store with a heathen, and he has consented to let him off for Sabbath. A woman who had gambled confessed she had sinned, and prayed for forgiveness. A secretary wrote down all that was said. It was all most intensely interesting.

To visit these out-stations and see how the Church is spreading from one small center to the other, "till all the lump is leavened," is most inspiring. To see the few "whose heart the Lord has touched," in the midst of a heathen multitude, makes one long for the many, but it also strengthens the belief that the Spirit does move in the hearts of men.

Seining, China, December 1.

LETTER FROM MISS KEMPER.

DEAR DR. CHESTER:

Many and varied experiences have come to us since the date of my last letter—some agreeable and others the reverse. Among the agreeable incidents was a visit, all too short, from Miss James. We were glad to know her, and if it had been in accord with the spirit and precepts of the Book, we should have envied our coworkers in Natal their capture of so fine a worker. At least, it is allowable to wish that you may send us a co-laborer like her.

Another agreeable happening, or rather providence, was the visit of Mr. Ewald and the gracious results of his conferences with our boys and girls, persuading many of them to decide the great question and resolve to begin the Christian life. The next pleasant event to be chronicled was the visit of Mr. Werner, secretary of the Y. M. C. A., and the organization of a chapter in the gymnasium, and a corresponding society among the girls of the C. C. K.

But pictures must have their shades as well as their lights, and so it has been with us. That pervasive disease which with us is called "la grippe hespanhola" has invaded our little town and is still with us. In view of the prevalence of the disease and its apparently contagious nature, it was deemed prudent to close our schools and allow the pupils to go to their respective homes. The other institutions had adopted this measure of precaution before we decided to do so. The disease in Lavras has been of an exceedingly mild type, and very few cases have been fatal. Only a small number of our pupils were attacked, and these are all well now. After the close of the schools the Mission offered to the city authorities

one of our buildings to be used as a hospital for women and children. The offer was gladly accepted, and as soon as the desks could be removed and the beds and other furniture put in place the patients began to come in. Miss Marchant and the Brazilian friend who has had charge of the boarding school during the year were inducted into office as principal and assistant to take charge of the establishment. It opened up a wide field of service for the Master, and Miss Marchant rejoiced, you may be sure, in having this opportunity. After some days of arduous service she, too, had to give up and be doctored. She is, however, at her post again today. Dr. Gammon has been general director and sometimes head nurse, and his life has certainly been strenuous since the work was inaugurated. Happily he has kept well and has stood the strain remarkably well. The children here have had very light attacks of the disease, and are now well. The older members of the family have not suffered. Mr. and Mrs. Hunnicutt and their little boy were sick, but have recovered. The epidemic is evidently on the decline.

We can with full hearts celebrate our Thanksgiving Day on Thursday, which day, as you will learn from the telegrams, has been decreed by the Brazilian Congress a national holiday, or *dia santo*.

We watch with increasing interest the telegrams about the preparation for the peace conference.

We had our annual mission meeting last week in advance of time, so that Mr. Knight might be present. The principal question discussed was that of the proposed school in Natal.

Lavras, Brazil, Nov. 25th.

WORK WHILE THE SUN IS SHINING.

ROBT. R. KING, M. D.

BACK from the front our forces are coming after having accomplished their object on the battlefields of Europe. Victory is theirs and ours. Imperialism has gone down before democracy as a result of the united efforts of the armed forces of the allies, backed by the enthusiastic support and sacrifices of those who remained at home. What a lesson this war has been for us in showing the value of united effort towards a common end!

And now that our attention is no longer concentrated upon the greatest strife between armed forces in the history of the world, are we going to make use of the lessons that have cost us so dearly in human casualties, or shall we allow ourselves to lapse back into the rut of self-indulgence and accept for our horizon the soul-dwarfing interests of strictly local affairs?

Keep awake, Southern Presbyterians! Keep awake! Now that our eyes have been opened to the needs of our fellow-beings in other parts of the world; now that we have learned that we are our brother's keeper, let us go on with the relief work we have so nobly done! We have given to the suffering thousands of Belgium and France, Serbia and the "near East." We have furnished the Red Cross, the Y. M. C. A., and similar organizations with the necessary men and materials to carry on. We have done all of this as a direct result of Christianity.

Shall we not now in common justice turn our attention to the problems confronting the Christian Church? Its battlefields are even larger than those of which we have been speaking, but its fighters are pitifully few. Our segments of the overseas line of offense against barbarity, inhumanity, ignorance and sin are located in Africa, Brazil, China, Chosen, Cuba, Japan and Mexico.

Millions in these countries are being crushed under the heel of despotism! Millions are hungry, clothed in rags and without shelter! Sickness and death walk unchallenged over the larger parts of these lands. Their eyes are blind and their outstretched arms know not where to turn.

A few examples of their sufferings in our African field may picture their want more clearly to you.

Two natives were drafted into service by the colonial government as carriers for the invading troops of German East Africa. After being absent from home for months and passing through numerous dangers, they were released, paid for their services and sent back. Upon arriving at their own village, they thought it their duty to pay their respects to their chief even before going to their own homes, but no sooner did

Sixten Edhegard, Jr., of our Congo Mission.

they show themselves before him than they were thrown into prison and kept there until all of their gains from the months of service away from home had been paid over to the chief.

At another village a sub-chief has a Protestant teacher in his section of the village, while the head chief has a Roman Catholic catechist. The follower of Protestantism is beaten and jailed by his chief, and told that he will only be released when he has driven out the Protestant teacher and replaced him with a Roman Catholic.

Children are slapped and whipped for attending and even dragged out of church during services by the followers of the Church of Rome.

Hopelessly sick, men and women are driven from their villages to wander about and beg from town to town until death relieves them. Infants whose mothers have died are refused nourishment at the breasts of others and are allowed to starve. All of this has been going on, not for a brief four years, but for centuries, and the instances cited are mild in comparison to some that take place.

Are we going to allow it to continue? No! Fellow Christians, no! We cannot and continue to call ourselves by the name of him who gave the command, "Go ye into all the world and preach the gospel to the whole creation."

The means of relief are at our hands. Thousands of our young men and young women are returning home and will not be satisfied to go back to their old ways of living. Call their attention to the opportunities that foreign service renders, the banner of Jesus Christ offers them a life of activity, a life of industry and above all, a life of service.

Probably not a church in our Assembly has failed to contribute in some way to the war and relief work during the stirring times just passed. But can the same be said of these churches in connection with Foreign Missions? Let us give while we know how to give! Let us give until we feel it! Yes, until it hurts, if it is necessary, to open these poor blind eyes and to heal these crushed and bleeding ones who have never known aught of Christian love.

Let us give our sons and our daughters, our means and our prayers, in order that the earth may be purged of the same misery, distress and selfishness that our soldiers have just been fighting against in Europe, and that God's kingdom may come and His will be done on earth as it is in heaven.

ANNUAL LETTER OF THE CONGO MISSION FOR 1917-1918.

REV. CHAS. L. CRANE.

IN the history of the Congo Mission the year that has just passed has been a year of transition. It can be said of your missionaries at this time that they "are faint but pursuing." Along with the rest of the world there has been manifest in this field a spirit of unrest. Many of the dangerous symptoms that have attended this unrest in other parts of the world have been happily absent in the Congo. There has been no revolution on a large scale among the natives, and there have been few signs of lawlessness. Both natives and whites have had abundance of food, at least in the Kasai district. But there are indications of deep spiritual changes, and no doubt a time of testing faces us. The number of baptisms shows a decrease as compared with last year. This may be due to a shortage of missionaries, as well as to the stricter requirements for church membership. The beginning of the year saw the arrival of four new recruits and the return of five of the older missionaries. The arrival of Rev. and Mrs. J. H. Longenecker, Mrs. Thos. Stixrud and Miss Mary Kirkland, together with Dr. Stixrud, Mr. and Mrs. Allen, Miss Fair, and Mrs. Edmiston, returning from their furlough, was quite a welcome event.

The year has been filled with sorrow for us all, deaths occurring both in the missionary household and among the natives. An epidemic of dysentery of a most malignant type, which has been raging now for over eighteen months, was the cause of the death of Dr. Morrison, the infant son of Mr. and Mrs. Vinson, and many natives. It is thought that the disease was brought into Luebo by porters and soldiers returning from the eastern battle front in Congo. Certain it is that the particular type of disease was never before known at Luebo.

When Dr. Morrison was taken with the disease, for days the missionaries and natives gathered in prayer for his recovery, some observed several days of fasting, work was largely suspended, and such united prayer was never before known on the Mission. But God had some higher work for him and called him home. We look upon this as one of the greatest disasters that this Mission has undergone in its whole history.

Mr. and Mrs. Vinson have been called to a double share in the fellowship of the suffering of the Master. Shortly after Dr. Morrison's death, after a vacation at Bulape, when their little one showed every

indication of being as strong and well as any child born under more favorable circumstances, little Turner Wharton succumbed to the ravages of dysentery. Later, when a little girl, Mary Brice Vinson, came to bless their home, she, too, was removed after only a few hours on earth.

The Conference of Protestant Missions.

The Conference of Protestant Missions met at Luebo this year in its seventh general session. This is an organization of the Protestant missionary societies of the Congo. Its main object is to unite the various missions in conference and prayer, bringing about closer co-operation, adjusting any matters of territory and suggesting the best methods of work.

This is the first time the conference had met at Luebo. All the delegates expressed their approval of the work being done in our Mission, and many went away entbusiastic over the fine climate and the many attractions of the Kasai. There were seventy-three delegates, representing six nationalities, and nine out of fourteen Protestant societies working in Congo. The conference opened Thursday evening, February 21st, with the retiring president, Rev. A. F. Hensey, in the chair. Mr. Hensey introduced Dr. W. M. Morrison as the new president, and spoke of the manner in which Dr. Morrison had championed the cause of religious liberty in the Congo.

Change of Location for the Bible School From Luebo.

This institution, which might be styled a "school of the minor prophets," was established at Luebo and had four years of very successful work. But as this station had become sadly congested with the different Mission institutions by reason of its priority in age, and also because Mutoto is more or less the geographical center of the Mission, the school was moved to the smaller station. The married students attached to Luebo Station were left in Mr. Allen's care to finish a special course, and many of them bave been sent out as evangelists.

The removal of this school, however, was followed shortly afterwards by the establishment of an agricultural school on the farm about two miles from Leubo, which was formerly under the care of Mr. Hillhouse. Mr. Hillhouse, having found little time to give to this feature of his work owing to the greater demands for his mechanical skill, gladly consented to release all his rights to the property in favor of the Mission. About 120 acres were secured and a missionary residence, together with dormitories for the students, were erected out of mud and sticks. The school enrolled 169 boys and 51 girls, and has already cleared and planted a large tract of ground. The girls in the Pantops Home at Luebo were transferred to the farm, their dormitory being a mud-and-stick building near the residence of the missionaries in charge. As many of the boys had not fully realized that the school was founded for the purpose of encouraging the "palaver of the hoe," there were quite a number of hasty departures at first, leaving the actual attendance at 83 for the boys and 49 for the girls.

Mr. and Mrs. Edmiston have been placed in charge of this school.

The Printing Office.

Mr. Tollefsen, a Norwegian missionary, who has been associated with us for two years or more, was in charge of the printing office during the year. Under his direction the office has printed 418,211 pages in five different languages, has bound 1,450 books, and has developed a new industry for the Congo by binding some of these books in native sheep and goat skins. A good substitute for glue has also been discovered and has relieved a situation that the war had made somewhat serious for this department of the work.

Church Buildings.

The new churches organized last year without any place of worship have now each of them a fine shed of native materials and an attendance which more than justifies the wisdom of splitting the main congregation into several divisions. This attendance has registered as high as 1,300 at the services of the church, in spite of the removal of a large number of the people. The schools maintained in these various sections have registered over 800 pupils in the face of the removal of the Pantops Home and the Bible School. One of the native day school superintendents, Kadisha, has built up his school from an attendance of 240 to an average of 490.

Industrial School.

Mr. Longenecker has had charge of the Carson Memorial Industrial Training School in the absence of Mr. Stegall on furlough, and in spite of his inexperience and the fact that he has completed less than a year on the Mission, this institution under his management has done excellent work. There have been only 39 boys in attendance, though more might have been registered had conditions permitted. The boys have not only given time to work in the shop, but have put their theoretical work into practice on two missionary residences being erected on the station. The departments of this school include carpentry, tailoring, shoemaking and repairing, tanning of leather, weaving and ivory carving.

A new picture of "The Lapsley," our Congo Mission Steamer which plies between Leopoldville and Luebo.

TRANSLATION WORK.

The translation work in the Bible is proceeding very well under the direction of Mr. Vinson. Before his death Dr. Morrison saw the completion of the Gospels and Acts and the issue from the press of at least a part of the total number printed. The limited number of copies will shortly be exhausted, and steps are now being taken to have them printed in greater number by one of the Bible societies. Mr. Vinson has completed the translation of the Old Testament as far as Judges, and since Dr. Morrison's death has carried on the work of the New Testament as far as the Book of Hebrews. It is our most earnest hope that the end of next year will see the completion of the entire New Testament.

MEDICAL WORK.

The hospital and medical department has seen a busy year, though Dr. Stixrud's enforced absence at one of the other stations and the fact that he has had to give a part of his time to the sawmill have somewhat interfered with the number of operations and treatments. It is doubtful if any hospital in the Congo has so wide an influence as the McKowen Memorial at Luebo. A new electric lighting system, the gift of friends in America, has been installed, and has greatly added to the equipment and afforded a source of amusement to the natives as well. There have been 17,297 dispensary patients, 337 in-patients, and a total of nearly 1,300 individuals treated.

MUTOTO STATION.

The personnel at Mutoto has changed quite as much as that of Luebo station. Mr. and Mrs. Crane were assigned to this station with the change of location of the Evangelists' Training School; Mr. and Mrs. Edhegard, who have been associated with the work at Bibangu, also were transferred to this station in May. Mrs. Edhegard was our own Miss Grace E. Miller and has greatly helped the medical situation by taking the place of Dr. King on furlough. Mr. Edhegard has managed the business and industrial end of the station. Mr. Stegall was here during the dry season for the purpose of erecting the new buildings for the Training School for Evangelists. Mr. and Mrs. Plumer Smith have completed their first term of service in Africa, Mr. Smith having spent practically two terms, as he has been on the station six years, with a short furlough to England iln914. They will also leave on furlough shortly, leaving the station greatly crippled.

The local population of Mutoto has been very much depleted at this time by the removal of many of our workmen, scarcity of funds forcing us to dismiss all except a mere handful, who will be hardly enough to do the work of the station. The State has allowed only the immediate employees of the Mission and those connected with the evangelistic work to remain near the compound itself, so our main work is with the out-stations, of which there are almost 200, and with the Bible Training School, already mentioned as having been placed here.

The Training School has had a smaller number of students owing to the period of transition, many of the students have been left at Luebo or sent away as evangelists. However, the work has proceeded without one single month's interruption. The personnel of the student body in the regular three-year course is the finest that has yet

entered the institution. A total of 220 have been enrolled, of which there are now 130 on the grounds. The curriculum has been raised now so that graduates in the class of 1914 who have returned for a little review course find themselves unable to enter the first year class. Mr. Smith has had charge of the preparatory department of the school, while Mrs. Smith has been superintendent of the day school. Mrs. Crane has assisted the principal in the regular Bible department.

Two splendid sun-dried brick dormitories housing 140 boys have been completed at a cost of $100.00 each, and add a great deal to the attractiveness of the site selected for the buildings. It is hoped that brick dormitories can be built for the married students and a better equipped administration building.

Bibangu Station.

We mentioned at the outset of this letter that the policy of extension would be applied in the next few years in the direction of the Baluba territory. The Mission has only touched scattered portions of this great people, those who have left their native soil for various reasons and have settled in the white settlements around Lusambo, Luluabourg and Luebo. But Bibangu Station is in the very heart of the Baluba territory, being about 30 or 40 miles from one of the most densely populated sections in Central Africa.

The sight is on a high hill overlooking the whole country in every direction. For grandeur of view it is certain that no site in the Congo can beat this, and it is also certain that few places in our own country would be considered more beautiful.

The importance of this station can hardly be overestimated, since its work is directed towards the people who have furnished the finest evangelistic workers on the Mission. We quote from Mr. McKee's report:

"Despite the rather uncertain existence of this station for some months of the past year, due to our removal from the former site, and also notwithstanding the very primitive conditions in which we were forced to live for the first half of the year, we feel that there is much to be thankful for, and also that we may look forward with confidence to the work of the new year.

"The increase of the number of out-stations from seven, as indicated in the last report, to twenty-one, is gratifying, but is fairly certain that had we been able to make more trips for the purpose of visiting chieftains and tribes hitherto unacquainted with us and our work, we could have opened up more out-stations. In the face of much opposition from those who *always* oppose us, and also on the part of the chief, we have at last gotten what seems to be a strong footing in the vast tribe of the Bakua Kalonshi, and at this time have four out-stations there, with reports of other sub-chiefs asking for teachers.

"With so much to be done in the way of building and clearing off the dense undergrowth on the station there has been little time when we could get away to make trips of any sort. Three trips of about one week have been made by the writer, one to Kabindâ in the interest of securing a concession for the station from the State, a second in company with Mr. Edhegard among the Bakuanga and the Bakua Kalonshi for evangelistic work, and a third to Kanda Kanda, State post, and to the region of the Bakua Kalonshi, at which time evangelistic work was also done. Dr. Kellersberger has made two trips, one to Lusambo to return with Mrs. Kellersberger and baby, and one when new villages were visited and the gospel preached to those who had never before heard.

"The local work here at this station is small, for the local village consists of only about 100 workmen and their families, and a dozen evangelists, the majority of both workmen and evangelists being unmarried. Signs of the Spirit's work have been seen among the workmen, as, for instance, when five of them voluntarily brought their medicine to the evangelists and gave it up."

Dr. and Mrs. Kellersberger, with Rev. and Mrs. G. T. McKee, are the missionaries at this station. Mr. Hillhouse was with them for five or six months, assisting in the erection of buildings, but has recently left by way of the Cape-to-Cairo route for furlough.

It might be a matter of interest to know that this station is only 88 hours by hammock from the terminus of the Cape-to-Cairo railway.

Lusambo Station.

The following is the letter of Mr. Bedinger in regard to the work of this station:

"During the past year we have had a number of interruptions due to the changes in the personnel of our missionary forces. In April Dr. and Mrs. Kellersberger were transferred to Bibangu Station. This was a great blow to our medical work, which had grown wonderfully during their stay of a year. Since then there has been naturally a large decrease in the number of daily patients from ninety to about eighteen a day.

"Mr. Schlotter came to us in May, and in August we were gladdened by the return of Miss Karlson (one of the Swedish missionaries). There have been fewer baptisms this year than for a number of years, a total of 81. The main reason for this was the

And this is "Sunny Boy" or Frank McElroy, Jr., of Luebo in the Congo, but now on furlough with his father and mother in America. He sits between two luscious clusters of grapefruit, both he and they being listed as "products of the Congo." Are there any finer anywhere?

raising of the standard for church membership. There were 26 persons disciplined during the year and 15 restorations to full fellowship and communion. Otherwise the work as a whole has made satisfactory progress. We note a gain of nineteen new evangelists, most of them coming from the Mutoto field. Ten new out-stations were opened up. The statistics show the following average daily attendance: Early morning prayer meeting, 1,531, an increase over last year of 396; catechumens, 1,362, an increase of 449; day school, 1,411, an increase of 439; Sunday morning services, 3,064, an increase of 475; Sunday school, 2,689, an increase of 691.

"By far the most encouraging feature is the increasing interest our people are manifesting toward the problem of self-support. We had placed as our goal a twenty-five per cent. increase over last year's gifts, or the raising of $400.00. We 'went over the top' by $29.85. The total cost cost of the evangelistic work was $774.08, increase above the normal of something like $140.00. This unexpected increase was due to several causes. The cost of living has greatly increased at Lusambo and found it necessary to make a corresponding increase in the local salaries. Then the large influx of new evangelists, most of whom are at the central station receiving additional training, has made big demands on the treasury. Again, the opening of new stations meant an increased expense without any hope of financial returns, since it is impossible to press the point of giving in these new out-stations during the first months. So, on the whole, the twenty-five per cent. increase means a larger effort than the figures would seem to indicate. For example, one out-station reached the point of self-support for the first time in its history, a growth in three years of five hundred per cent. We feel justly proud of this achievement and praise God for it. Another is two-thirds self-supporting, a growth in three years of 332 per cent. Two others are three-fourths self-supporting, a growth at the same time of one hundred per cent. The average increase of each out-station for the past three years has been 333 per cent. The *per capita* gifts for the Lusambo Church members was $1.50; for the total membership, $.87. The attendance for the local day school is about the same as the previous year. Mrs. Kellersberger assisted Mrs. Bedinger until she left for Bibangu. Latterly Miss Karlson has been helping both with the day school and with the evangelists.

"There are twenty boys in our training school. During the year we sent a small number to the Bible Training School at Mutoto. We begin the new year with encouragement and hope."

BULAPE.

This station has recently taken over the work of the Ibanche Station; it will, therefore, be a busy station during the coming year. Unfortunately, too, the business of the station will fall on the shoulders of the Washburns and Miss Fair, owing to the near approach of the time for Mr. Wharton's furlough.

Mr. Washburn writes:

"The work of the schools had been handicapped for the most of the time in that it has not had the supervision of a white teacher. For months at a time entire work of the schools was left to the native elder Kabuya. Starting with intelligent and raw heathen, he has been able to train and send out into evangelistic work no less than ten young men. But for the most of the past year the work of the schools has been fortunate enough to have the three ladies at Bulape as teachers. One of the men has also helped the elder in training the evangelists. As you will see from the statistical table, we have been teaching over 1,600 boys and girls. We now have nearly one hundred who can read any portion of the Scriptures.

"As all the other work goes forward we have to continue to build our station. One of the ladies has had to wear a heavy helmet for months because her home was not safe or comfortable. We are all crowded in small quarters, where we have to eat and receive the native friends in the same place. This past year we have been trying to build one brick residence with the view of having comfortable quarters to die in when the time comes for us to go. This

building is nearing complétion and will release a smaller building for the store and an assembly room for smaller congregations.

"The medical work of our station has been until the last six months in the hands of one of the evangelistic missionaries, and the dispensary has consisted of a goods box standing on end and nailed to the top of a table with a piece of sheet-iron as a roof. But the last six months has seen a great change come over the medical department. Miss Fair has brought skill where our chief virtue was 'rough and ready'; she has brought knowledge where we had but faith; she has brought hours where we could give only minutes to this all-important work. I believe in the medical work in hands of the evangelistic man as an opener to the people, but I believe more in it in the hands of a trained doctor or nurse for the good it will do in itself. Just at this time we have an epidemic of dysentery which has literally wiped out whole villages. It is now trying to come into our villages where our evangelists are placed. Miss Fair is at present in a large village and has seventy-six cases in her camp at her last report. Without some medical aid at this time there would be little or no evangelistic work to be done in this section in a few months, as all the people in the village would be either dead or have run away. I wish to register my word that a nurse trained as she has been trained should have something better than a half finished native mud hut in which to work. What she needs is not a hospital, but a good brick dispensary with two small wards for in-patients. Such a building would probably cost equipped fifteen hundred dollars.

"Another thing that has been accomplished on our station is the language work by Mr. C. T. Wharton. For years the greatest need has been for some one to translate school books and the Scriptures into the Bakuba language, and Mr. Wharton has made a large beginning toward this object. I believe the work done by Mr. Wharton is more important in its far-reaching effects than anything done on our station for the past year, unless it be that of training the young men for the evangelistic work by the native elder Kabuya.'

Bulape reports 38 baptisms for the year, which, taking into consideration the extreme conservatism of the Bakuba and the difficulties that had to be overcome, makes a splendid showing for the work of the missionaries there.

SUMMARY.

Thus another year ends and we face the new one with a frank confession of our apprehension. There is very grave talk of closing one or more of the stations in order to keep from crippling the work of all by cutting down so much the force of missionaries to the point where it will be impossible to even hold the ground. Of the fifty missionaries in the list of THE MISSIONARY SURVEY, eighteen have been at home on furlough for a part of the year and only two are expected in the near future. Of the rest who are now on the field, eleven are to leave shortly, leaving less than thirty to man six stations, and some of these thirty will probably leave later in the year. It is most earnestly hoped that the missionaries now on furlough will hasten back from their homes to relieve the situation, and that the Committee may see its way clear to send some other recruits.

The work in the Congo is scarcely begun, even the first line trenches have not been taken. We missionaries press forward with determination to win, confident in the expectation that a great unseen army is back of us with their sympathy and prayers.

NKUADI, A PRODUCT OF THE GOSPEL.

E. R. KELLERSBERGER.

OUR newest station lies far to the southeast of all our other work, on the high hills overlooking the beautiful Lubilashi valley. It is on the ground of the tribe of Baluba, called Bakua Kande. Until two years ago this tribe had never been reached directly by the gospel; there was no evangelist and no church shed among them, and the village of the head chief lay in darkness and wedded to the worship of evil spirits and powerless charms and concoctions made by the medicine men. Years before certain of these people heard that there was a new religion at Luebo, about two hundred and fifty miles away, and many came to learn about and to accept Jesus Christ.

About six years ago a little boy named Nkuadi, some twelve years of age, went there, too. He went at the most impressionable age, and being eager to learn, as well as bright, he soon learned to read and write, and soon was baptized. He was taken on at the dispensary and hospital at Luebo as a helper, and there trained for some two years, becoming efficient and useful. He is really handsome, very quiet, likes to read and write, and always dresses neatly and plainly. He does not seem to care to imitate the white man so much

that he makes himself look ridiculous, as so many do.

In February of 1917 Nkuadi went with me to Lusamho station, and has ever since been my regular helper, giving also anaesthetics, and being in most cases my first assistant at operations. He often led the daily services at the pharmacy, and helped in the personal work done there. In the meetings with the house and yard boys he was always of great service to me.

He had several times told me: "Nganga Buka, I want to see my people; I have been away a long time now.' It was six years since he had left his tribe to go to Lueho. Knowing that we were soon opening a new station actually among his tribe and near his village, I told him he could go some time later on. Then the news came that we were to be sent there; when I told him this, he took it very quietly, hut was, I think, very happy. So he packed up his baby tin trunk, and went with us the 125-mile journey to his people. I will never forget when he and I entered his village; years ago he had left it, probably a naked little youngster, now he walked up the broad path, lined by grass huts—this time a fine-looking young fellow, wearing a hat, shirt, and lubanda (cloth from waist on down). No one knew him as he walked along; he evidently made himself known; I had purposely remained at some distance, when suddenly I heard women and children crying and yelling, and in a moment I saw only Nkuadi's hat, he being carried here and there by the embraces of naked arms and palm oil besmeared bodies of his relatives and townsmen. Just as he had succeeded in freeing himself from most of them there came running a large, rather fat woman, and almost knocked him down with the impact of her embrace. They had found Nkuadi! How he must have felt! I know he was embarrassed. It was touching, yet distinctly humorous at the same time, too.

For the last four months Nkuadi has been with me again in the new work that we have huilt up there at the new station of Bibangu, and he is a good helper. The Lord has brought him back among his own people as a witness. He is leading a Christian life, and is an example of what the Holy Spirit can do for these people. How the Lord needs witnesses in this village, still filled with idols and darkness. Nkuadi needs prayer! The temptations are many, and there are many among his tribe that are not glad that he has refused their customs and is a "muntu wa Nzambi" (a child of God). He is a striking example of the transforming power of God through Christ. I ask all of you who love the Lord to pray for Nkuadi; write him an encouraging letter, as he knows some English. Pray that there may be more Nkuadis raised up among this people.

A MEMORIAL DAY IN CHUNJU, KOREA.

REV. L. O. MCCUTCHEN.

IN the large, roomy chapel of the Licenia McCutchen Memorial Bible School at Chunju, Korea, a company of ahout two hundred people assembled for a noonday dedication service on November 21, 1918. The sad, sweet occasion of this service was the completion of the memorial building erected to commemorate the devoted life and character of this handmaid of our dear Lord.

The service was directed by Rev. W. M. Clark. After singing "I Love Thy Kingdom, Lord," and prayer, led by Elder K. Y. Chung, of Chunju S. Gate Church, Pastor S. W. Kim read the Scripture lesson, and Mr. Clark announced the first speaker, Rev. L. B. Tate, who spoke earnestly on "The Purpose and Hope of Our Bihle Schools." His address was followed by a sweet rendering of the "Glory Song" by Mrs. W. M. Clark. Rev. John McEachern, the next speaker, heing detained at home by an attack of the influenza, Luther McCutchen was asked to take his place on the program and speak on "The life and character of Mrs. J. E. McCutchen, Sr., 'to whose memory this building is dedicated.' " He spoke briefly on her unsefish and humble spirit, her godly life and her earnestness as a student and teacher of the Bible.

After another song, the chairman announced that the builder, Rev. L. O. McCutchen, would present the keys of the nice, new building to Rev. F. M. Eversole as the mission's representative. In a few earnest remarks Mr. McCutchen, in behalf of his father's family, stated the reasons for making this kind of a memorial to the sainted mother, and announced that he took pleasure in turning over to the station and mission this building as a plant in which to train the men and women of our Korean churches in the Bible. He expressed the earnest hope that this commodious plant—seven class rooms and a 27 x 40 foot chapel—for Bible work might stimulate a new interest throughout our territory in the study of God's word, which liveth and is the most vital power in the universe.

Mr. Eversole in receiving the keys of the

memorial building expressed the deep appreciation and delight of the station at receiving so handsome a plant to be used for so noble a purpose. He reminded the audience that there was a note of pain in all hearts present because of the sudden homegoing of her in whose memory this building was erected, and, secondly, because the building had sustained such painful injuries just after beginning the building operations, and in the busy days following had had much to contend with in the way of delays, annoyances and disappointments incident to building so far away from the home base in these war times. He then congratulated the builder and the audience on the satisfactory result of these months of incessant labor—the beautiful and convenient Bible school home in which they were assembled set apart as the center around which the Bible study of the entire field would center in the month and years to come. He closed with a word of assurance to the donors that the station and mission would do their utmost to realize their hopes and to promote Bible study among all the constituency, using this building and the example of her whom it commemorates to stimulate an ever growing interest in the things of God.

The chairman then announced that Rev. I. J. Kim, pastor of the mother church of our Chunju field, would lead in the dedicatory prayer. Mr. Kim in an earnest prayer offered the building to God as a place of prayer and Bible study and invoked divine blessing on the building and all studies to be hereafter conducted in it. After another hymn the sympathetic congregation was dismissed.

MEXICAN MISSION MEETING IN LAREDO.

REV. L. H. WHARTON.

IT was just recently an honor and pleasure to the First Presbyterian Church of Laredo to have meeting in our city the annual mission meeting of the Presbyterian Mission in Mexico.

Those attending this session were Mr. and Mrs. W. A. Ross, Miss McClelland and Miss E. V. Lee, Mr. Harvey Ross and Mr. L. V. Morrow.

These devoted servants of Jesus Christ and faithful missionaries of our Church were with us for a week. It was our pleasure to have them in our church and to have them as a body present their cause to our people. This they did with a most earnest and effective appeal.

They have gone now back to their work, but have left pleasant memories back of them. They are going to a hard task, just getting ready to go to the new field in Southern Mexico, in accord with the Cincinnati plan. May God go with them and bless them. Never has Mexico needed the gospel of Christ more than she needs it now. In these critical, tense days may we be fully conscious of our missionary duty to the republic to the south of us.

Laredo, Texas.

KOREA THIS YEAR IN THE SUNDAY SCHOOLS.

JNO. I. ARMSTRONG, *Educational Secretary.*

THE Seven-Year Plan of Missionary Education in Sunday Schools, put forth by the Foreign Mission Committee and approved by the General Assembly and recommended to all schools, is now in its FIFTH year.

For the year April 1, 1915, to March 31, 1916, the country was Japan; at least 75,000 people took part and the total gifts from Sunday schools for Foreign Missions were $23,702. For the year 1916-1917, the country was Brazil; at least 100,000 people observed the plan and the total gifts were $29,296. For the year 1917-1918, the country was the Congo, and probably 110,000 people observed the plan, the total gifts being $30,712. At the time of this writing (February 1, 1919) the records show that probably fewer people took part in studying China because of the interruptions caused by influenza and other interruptions caused by the war. The gifts from Sunday schools, however, on February 1st were about the same as on the corresponding date last year.

This year the country is Korea or Chosen. Every Sunday school ought to have a part in the Chosen campaign, both for its own sake and for the sake of the work. The plan does not try to control details, but urges the three great principles of STUDY, PRAYER and GIVING, leaving each school free to adapt itself in view of its own circumstances to these principles.

Following the regular policy, the Foreign Mission Committee will furnish without charge abundant helps. There will be pro-

grams for May 25th and October 26th, mite boxes and collection envelopes, a map of Chosen with our stations marked, and charts giving in brief compass the facts about our Korea Mission, lessons for optional class study, etc. Every school will be told about this material and will have samples of part of it. Those schools that have asked for an estimated supply of literature will have it. All other schools will have supplies sent only on request, which should be addressed to John I. Armstrong, Educational Secretary, P. O. Box 158, Nashville, Tenn.

A CALL TO PRAYER.

1. THAT the Executive Committee may be guided in the solution of delicate problems now confronting it touching the administration of the work in certain fields.

2. That the missions may be guided in dealing with their side of these difficult matters.

3. That all churches and church leaders may have wisdom to form the plans for united church work that are now being called for everywhere.

4. That the Stewardship Committee may have special guidance in choosing a secretary.

5. That our church may be guided to wise action touching the proposed plan of uniting the Foreign Mission work of all the Presbyterian and Reformed Churches.

PERSONALIA.

WE regret to announce that Rev. Marion S. Huske, who sailed for Brazil in September to join the West Brazil Mission, was attacked by influenza soon after his arrival on the field, as the result of which he has been obliged to return home. He consulted several physicians before returning, in the hope of getting encouragement to remain on the field, but the unanimous judgment of those consulted was that his only safe course would be to return. A letter from Rev. Alva Hardie states that the type of influenza prevailing in Brazil was of great severity, and that the death rate had been very high, indeed. Mr. Huske has wisely decided, with the approval of the Executive Committee, to locate for the present in Asheville, N. C., where he will have the best possible climatic conditions and the best of medical skill. He is already reported as convalescent, and we are led to hope that in a few months his health will be entirely restored.

We are in receipt of the following note from Rev. Alva Hardie:

"Descalvado, Brazil, October 11, 1918.

"Dear Dr. Chester:

"This is to let you know that there arrived at our home this evening a new missionary—little Miss Elizabeth Helen Hardie—and she wishes her friends to know it; so writes to you so you can put her name in THE SURVEY. She is a fine little lady, and in a few years will be speaking better Portuguese than her father."

We wish for this wee missionary a long and happy and useful life.

DEATH OF MR. JOHN R. SILLIMAN.

RESOLUTIONS adopted by the Mexican Mission of the Presbyterian Church, United States, in annual meeting held in Laredo, Texas, January 15 to 20, 1919:

"Whereas God in His grace and wisdom has seen fit to remove from His earthly to His heavenly home Mr. John R. Silliman on January 17, 1919, and

"Whereas, Mr. Silliman has been for many years the warm personal friend of each member of the Mission, as well as an invaluable adviser in all mission interests; be it

"Resolved by the Mexico Mission of the Presbyterian Church in the United States, in annual session in Laredo, Texas, January 20, 1919—

"I. That we as a Mission, bowing in humble submission to the will of the heavenly Father, express our deep personal loss in the death of Mr. Silliman, and our sad conviction that in the death of Mr. Silliman our Mission has lost an invaluable adviser and counselor and Mexico a true friend.

"II. That our Mission extend to Mrs. Silliman and her son our deepest sympathy and assurance of our abiding love and prayers for them that God may vouchsafe to them in abundant measure the comfort of His Holy Spirit.

"III. That these resolutions be spread on the minutes of the Mission, and that a copy be sent to Mrs. Silliman, THE MISSIONARY SURVEY, *The Christian Observer* and a Spanish translation to the '*Faro*.'"

DEATH OF MRS. C. H. SMITH.

WE regret to announce the death of Mrs. C. H. (Millie Beard) Smith, a member of our North Kiangsu Mission, at Harrisonurg, Va., on January 30th. Mrs. Smith went to the field in 1914, her first assignment being that of teacher of music in the George C. Smith Girls' School at Soochow. On March 26, 1916, she was married to Rev. C. H. Smith, of the Yencheng Station, in North Kiangsu. A few months ago Mrs. Smith was compelled to return home on account of failing health. She had been sojourning since her return at Harrisonburg, Va., her former home. During the recent epidemic of influenza she was attacked by that dread disease and was sick for only a few days before the end came. Mrs. Smith was a woman of charming personality and was able from the very beginning on account of musical gifts to be of service in the work. Her loss will be deeply felt at Yencheng Station, of which she was one of the most efficient members.

To her bereaved husband and family we extend our deep and heartfelt sympathy; praying that the God of all comfort may extend to them His most gracious ministry in the day of their distress.

DEATH OF CORPORAL PRENTISS GUTHRIE THOMPSON IN FRANC

WE are grieved to announce in this issue of THE SURVEY the death of Corporal Prentiss Guthrie Thompson, Eightieth Division, Three Hundred and Seventeenth Infantry, Headquarters Company, A. E. F., eldest son of Rev. W. M. and Mrs. Kate Guthrie Thompson, of Garanhuns, Brazil, of broncho-pneumonia December 3d; his body lies in the cemetery at Bar-sur-Aube, Aube, France. His last letter to friends in this country was written just five days before his death. The war being practically ended, and he having passed through his baptism of fire unhurt, he was rejoicing in the thought of the return to home and loved ones.

We extend our heartfelt sympathy to these dear friends in the loss of their noble son.

REV. JOHN ROCKWELL SMITH.

RESOLUTIONS adopted by the West Brazil Mission:

Since our heavenly Father in His all-wise providence has called to Himself our senior missionary, Dr. John Rockwell Smith, it seems fitting that we should give some small expression of our deep sorrow at his death, and our high appreciation of his life.

For over forty-five years Dr. Smith labored for Christ in Brazil. The great work that this Mission has been able to do in helping to educate a native ministry has been largely accomplished through his unusual talents, consecrated to the cause of Christ. To him missionaries, as well as natives, looked for comfort and advice. He was respected, loved and honored by all.

His scope of missionary labors was wide. Beginning in 1872 with evangelistic work in Pernambuco, Brazil, he soon extended his efforts to the whole of the vast north of Brazil, in preaching the word himself and using colporteurs. He also published for a while a small paper, which was widely read. But his greatest work was in the organizing and teaching in the Presbyterian Seminary. Here he labored for thirty years, giving his best to form the native ministry, and to his untiring energy and constant prayers we owe much.

Our native preachers who came under his influence often speak of how his example, consecration, devotion, piety and love help them to continue in their hard positions.

Many live to cherish his memory and follow his teachings.

We know that he lives; lives in the lives transformed by the divine touch through his labors; lives in the living word which he translated into the Portuguese language and preached for forty-five years; lives in eternity in the life that he began with Christ on earth; lives never to die.

Therefore, the West Brazil Mission places on record the following resolutions:

1. That in Dr. Smith's death we recognize a loss that will be hard to fill.
2. That we pay tribute here to his saintly life, which abounded in patience, love and benevolence.
3. That we extend to the bereaved family this expression of our deep sympathy.
4. That to the Executive Committee of

Foreign Missions we express our sympathy in the loss of their oldest and one of their most valuable missionaries.

5. That a copy of these resolutions be spread on the minutes of this Mission and published in THE MISSIONARY SURVEY.

DEATH OF LITTLE ELLA MARY CLEVELAND.

FOR the information of interested friends we quote the following from a letter received from Rev. R. F. Cleveland:

"S. S. Baltic, February 5, 1919.

"Dear Dr. Chester:

"This is just a word of greeting as we near good old America. We are due to arrive at New York next Saturday, February 8th. We left Luebo November 12th and arrived in England on January 22d. We were very fortunate in getting on this steamer, securing two reservations cancelled by army officers at the last moment. On account of the returning troops and officers everything was booked up through March.

Mrs. Cleveland and our baby girl of seventeen months are with me. You will be grieved to hear of the death of our oldest little girl, Eula May, en route. When we left Luebo she was apparently well. The day after we arrived at Boma to await a steamer, she became ill with fever, followed by peritonitis and pneumonia. After two weeks of suffering she passed away. During her illness we were all sick with the grippe. The baby and I were only slightly sick, but Mrs. Cleveland had to be taken to the hospital. She was there when Eula Mary died. Mrs. Cleveland had a complete recovery, though she was very weak when we went aboard the steamer. Mr. and Mrs. Crist, of the C. M. A., were very kind to us during those trying days at Boma."

We are sure the readers of THE SURVEY will join with us and interested friends in extending our tenderest sympathy to these dear members of our missionary family. Their address until further notice is 822 West Poplar Street, San Antonio, Texas.

"OVER THERE."

A MISSIONARY HYMN.

I.

Soldiers of the King,
Hear his call, hear his call!
Jesus bids you go,
One and all, one and all.
They are waiting, o'er the sea,
For salvation full and free.
Hasten with the news,
Let them know, let them know,
Jesus overcomes
Every grief, every woe.
Tell them of the Saviour slain,
That with him we all might reign.

II.

Soldiers of the King,
Heed his call, heed his call!
He came down to earth,
Leaving all, giving all.
Must they die in darkness there,
Waiting for the Light so fair?
'Tis his last command—
Haste arise! Haste arise!
Sound his mighty name
To the skies, to the skies.
Tell them of his matchless grace
That they, too, may see his face.

Chorus:

"Over there," let them share
In his love from above,
Over there.
Christ our strong defender,
Whose love so tender
Brought him from heav'n our sins to bear.
Over there, with a prayer
Send the Light, speed the night
Over there!
Tell the story, the precious story
Of our mighty King,
Who is victor everywhere.

GRACE AVERY.
6904 *Plateau Ave., St. Louis, Mo*

DO YOU KNOW?

1. Out of 15,000 communicants, of our African Mission, how many can recite the Shorter Catechism?
2. What is required of an African applicant for church membership before he is admitted into the church?
3. What sorrows have come to the African Mission during the past year?
4. What is taught at the Carson Memorial Industrial School?
5. What Station in the Congo is only 88 hours by hammock from the terminus of the Cape-to-Cairo railway?
6. What Miss Fair needs for her work?
7. To whom do large numbers of Brazilian students go for advice, when they come to North America to be educated?
8. What was done to native carriers in Africa, returning from service in German East Africa?
9. Where one sermon did not satisfy the congregation?
10. What was Dr. Rockwell Smith's greatest work?
11. How peace was celebrated in Kiangsu Province?
12. How a missionary who was principal speaker at a peace celebration was met at the train?
13. Why a missionary wants to teach students a "college yell"?

SENIOR FOREIGN MISSION PROGRAM FOR APRIL, 1919.

Arranged by Miss Margaret McNeilly.

Topic—Africa.

Hymn—From Greenland's Icy Mountains.
Scripture Reading—Psalm 72.
Prayer.
Minutes.
Roll Call—Answer with an item of missionary interest.
Business.
Offering.
Solo—Selected.
Quiz—Do You Know?
Topical—Monthly Topic:
Annual Letter of the Congo Mission.
While the Sun Shines.
Prayer of Thanksgiving for what has been accomplished in the African field.
Petition—For the needs of the work.
Hymn—All Hail the Power of Jesus' Name.
In Memoriam.
Prayer, closing with the Mizpah Benediction

SUGGESTIONS.

The Annual Letter of the Congo Mission should be given to several women, and as the encouragements and needs are mentioned the leader should make a note of them. At the close of the program these items should be enumerated and prayer offered.

As the current issue of The Survey announces several deaths among our workers, have these names and the work mentioned, and prayer offered for the work they have laid down and for the sorrowing families.

NOTED IN CHURCH CALENDARS.

McElmore Ave. Church, Memphis, Tenn.

The fifth principle of the progressive campaign is THE MISSIONARY SURVEY and a Church paper in every home. Our church needs information like other progressive churches.

Second Church, Roanoke, Va.

Any members of this congregation who wish to subscribe, or renew their subscriptions, to THE MISSIONARY SURVEY—the livest missionary magazine I know—will please notify Mrs. J. H. Gibboney, 414 Walnut Ave., S. W.

First Church, Clarksville, Tenn.

THE MISSIONARY SURVEY costs fifty cents a year. Mrs. G. F. Nicolassen will order it for you. Give her your name and address and fifty cents.

First Church, Winston-Salem, N. C.

A large number of copies of THE SURVEY are taken in this church, but if we all only understood what it would mean to our intellectual and spiritual life to have THE SURVEY on our tables every month, no family would deprive itself of the privilege of becoming a subscriber to this the best missionary magazine published in America. The fact that it is our own magazine should not blind us to its virtues.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation:

February	1919	1918
Churches	$ 33,393 05	$ 26,381 87
Sunday Schools	524 04	657 84
Sunday Schools—Africa		613 64
Sunday Schools—China	424 45	
Societies	9,026 13	11,048 65
Societies—Africa		20 00
Societies—China	31 00	
Societies—C. E. Missionaries	193 50	205 08
Miscellaneous Donations	3,257 63	4,279 60
Miscellaneous Donations—C. E. Missionaries	17 00	
	$ 46,866 80	$ 43,206 68
Legacies	8 35	258 70
	$ 46,875 15	$ 43,465 38
Eleven months, April 1, 1918, to February 28, 1919:		
Churches	$368,136 66	$259,198 43
Churches—Africa	5 00	85 70
Sunday Schools	8,306 46	8,467 61
Sunday Schools—Africa	394 24	14,753 06
Sunday Schools—C. E. Missionaries		10 00
Sunday Schools—Brazil		241 88
Sunday Schools—Japan		3 58
Sunday Schools—China	14,569 89	
Societies	74,013 54	69,911 82
Societies—Africa	39 25	288 88
Societies—Brazil		5 00
Societies—C. E. Missionaries	1,522 10	1,799 03
Societies—China	110 61	
Miscellaneous Donations	44,672 71	39,043 40
Miscellaneous Donations—Africa	5 00	56 75
Miscellaneous Donations—C. E. Missionaries	33 95	121 64
Miscellaneous Donations—China	77 15	
	$511,886 56	$393,986 78
Legacies	2,642 04	3,119 29
	$514,529 60	$397,106 07
Initial appropriation for year ending March 31, 1919		$556,851 18
Additional appropriations to February 28, 1919		266,821 53
		$823,672 71
Deficit March 31, 1918 ($128,131.27) increased by adjustments of mission accounts 1917-18 made after March 31, 1918 ($10,711.28)		138,842 55
		$962,515 26

While the gain in receipts to February 28, 1919, is $117,423.03 over the same period last year, our appropriations are $146,208.31 greater than on March 31, 1918, and it may be necessary to make additional appropriations before March 31, 1919.

EDWIN F. WILLIS, *Treasurer.*

Nashville, Tenn., February 28, 1919.

A NEW OFFICER AT THE BIBLE HOUSE.

(FROM THE FEBRUARY RECORD OF THE AMERICAN BIBLE SOCIETY.)

WE are very happy to announce the election of Mr. Frank H. Mann as one of the Secretaries of the American Bible Society.

On the resignation of the Rev. Dr. John Fox in July, 1918, a committee was appointed to secure a Secretary who should divide the responsibilities of the administration of the Society with the Rev. Dr. Haven. After a careful survey of the needs of the Society, the committee recommended to the Board of Managers the appointment of Mr. Frank H. Mann, of New York City. This appointment was acted upon at the meeting of the Board on February 6, 1919, and Mr. Mann was unanimously elected one of the Secretaries of the Society. He was able to take up his duties immediately and is now at his desk at the Bible House, giving himself with enthusiasm to these new responsibilities.

Mr. Mann was born in Petersburg, Va., on May 8, 1883. His father was Judge Edwin M. Mann; his mother, Bertha Cowles Mann. His parents died when he was two years old, leaving ten children, all of whom are now living but one. Mr. Mann was reared by his father's brother, the Hon. William Hodges Mann—a lawyer, judge, and senator, and Governor of Virginia. He took his preparatory training in the public schools and at Hoge Military Academy, Virginia. He graduated from Hampden-Sidney College in 1903, and was on his graduation made a sub-professor, taking in 1904 his B. Lit. and M. A. During his college course he was interested in the library, was business manager and editor-in-chief of the college monthly, was on the editorial staff of the college *Annual*, president of the Y. M. C. A., director of the gymnasium, and president of the literary society—thus, perhaps, unconsciously preparing himself for his future work.

For a few months after leaving college he conducted a mission school in the mountains of Virginia, and for half a year was assistant secretary of the Y. M. C. A. in Havana, Cuba. He came to New York in 1905, entered the service of the Charity Organization Society and became secretary of the Committee on the Prevention of Tuberculosis, a department of that Society.

At the outset of the war he enlisted and entered the field artillery, where he became first lieutenant. He has had his honorable discharge, but has borne his part in the great struggle for the overthrow of German militarism.

He was brought up by his uncle to be an earnest lover of the Bible and joined the Presbyterian Church in the United States. On coming to New York he became a member of the Fifth Avenue Presbyterian church, and is now president of their Young People's Association. He is a member of the board of managers and superintendent of the Sunday school of the John Hall Memorial, well known in New York City as one of the important activities of the Fifth Avenue Church. He is also vice-president of the Eighth Avenue Mission.

He is related to a number of important interests in the city, both religious and social.

Frank H. Mann.

We present his photograph so that all our friends may immediately know him.

Mr. Mann will give a very large part of his attention to strengthening the resources of the Society.

It is a great satisfaction to the Board of Managers to have on its staff a young layman, loving the Scriptures and believing heart and soul in all missionary activities.

The American Bible Society Appeals to Christian People Everywhere

Realizing the momentous days which lie ahead in the reconstruction period, the American Bible Society has issued a call to all Christian people to give themselves to prayer for wisdom to meet the new issue. It says:

"One of the important accompaniments of the world war, now happily ended, is the unmistakable evidence that God is turning the hearts of the people everywhere to Himself. The soldiers in the trenches and camps read their Testaments and sought their heavenly Father's care and strength as never before; people in civilized lands are seeking for God's grace and for His guidance for the great work of reconstruction that now lies before them, while those in the four continents and the isles of the seas who have so long sat in darkness are now eagerly looking for light. The divinely-given longings of men must be satisfied, their acknewledged needs must be met, the world must be reconstructed on the sure basis of the teachings of Jesus Christ. Such an opportunity was never before given to Christ's followers, and such a duty never before laid upon their shoulders. Shall we embrace this opportunity? Shall we perform this duty?

"The oracles of God are committed to the followers of Jesus Christ as a mighty trust for the benefit of God's children everywhere throughout the world. Shall we administer this trust with faithfulness and zeal?

"At this time, as never before in our day, indifference is a crime. Everywhere there is a spiritual hunger and thirst.

"Every agency that can help in establishing God's kingdom must be employed and adequately supported. The church at home must be enthused; missionaries, now all too few, must be increased in numbers and must be given whatever is required for efficient service in their various fields. Bibles must be printed in every language and placed in the outstretched hands of people everywhere, and religious instruction must be given to all peoples according to their need.

"Who is sufficient for these things? Surely they cannot be accomplished without God's help. That help can be had for the asking, if the asking is in faith, nothing doubting. We, therefore, beseech Christian people everywhere to pray continually for the divine help and guidance.

"We also further beseech you to unite in your several places of public worship, as well as in your homes, in imploring God's help and blessing.

"THE AMERICAN BIBLE SOCIETY,
"By James Wood, President."

IS YOUR INVESTMENT SECURE?

WADE C. SMITH.

A CONSIDERABLE proportion of the membership of "The Presbyterian Church in the United States" are sending annually more than a million dollars of good money through their church treasurers to Nashville, Atlanta, Louisville and Richmond, to be spent in promoting the Church's great enterprises in the hands of the General Assembly's four Executive Committees.

This is an investment involving personal sacrifice on the part of many, and because it is such an investment there is every reason that the investors should be concerned that their money, once entrusted to these agencies, should have careful and efficient handling; that there should be no waste, no loss and no misappropriation.

We have progressed beyond the day when fiduciary matters in the church should not be aired periodically. It has been found that a strict accounting of finances at stated intervals is just as desirable in church matters as in any business. Aside from the fact that contributors have a right to know that their funds are being honestly and efficiently handled, there is an educational value in publicity greatly to be desired, and the process keeps the system open to corrective influences which otherwise might not be operative.

To that end our Executive Secretaries make annually to the General Assembly and through the published reports of the Assembly's Minutes, to the Church at large, a very careful statement of receipts and disbursements. Of necessity, however, those reports have to be made in summarized form. The details are too voluminous to be considered by the General Assembly; that court would have to sit for months, and even then would not be competent as a court to pass upon all the methods which these committees have to employ in order to transact their business with dispatch and efficiency.

To meet a similar situation in business corporations where large sums of money are received and disbursed by trusted officials, surrounded by their organized forces, the stockholders employ expert public accountants at stated times to go through their books, examine their methods and report, not only as to the integrity of the service, but also as to its efficiency, with suggestions looking to improvements where any feature of the system seems to be defective.

The modern churchman believes that the great business of the Kingdom is entitled to just as careful inspection and safeguarding. Recognizing this, the Durant General Assembly last spring instructed the Permanent Committee of Systematic Beneficence (quoting from this Assembly's order) "to have a special and thorough efficiency survey made by an experienced firm of auditors, who shall examine carefully and thoroughly the books and business methods of all the Executive Committees and their accounting systems.

"Said auditors shall report fully and in detail in reference to all the business transactions of the committee, showing efficiency of employees in the various departments, items of expense properly chargeable to each department, make recommendations which would insure greater efficiency, promptness and accuracy in the conduct of the business, and suggest changes that may seem desirable.

"The report of said auditors should be presented to the Permanent Committee on Systematic Beneficence at its mid-winter meeting."

The P. S. B. Committee, after careful investigation, engaged Messrs. Alonzo Richardson & Co., certified public accountants, well-known experts in modern office methods of finance and general business, especially the handling of trust funds and keeping records of receipts and disbursements. These experts spent from four to eight days at each of the four executive offices. They were accorded every possible facility by the

Secretaries and their forces, who welcomed the investigation and sought in every way to use the opportunity for making such improvement as might be suggested. The examination was very thorough and a detailed report has been placed in the hands of the P. S. B. Committee.

It is the general report of Messrs. Richardson & Co. which appears at the close of this article. It will be scanned by our readers not only with satisfaction, but with a pardonable pride. It will confirm their confidence in the faithful Secretaries and Treasurers of our Executive Committees and stimulate their purpose to increase self-denial that these efficient agents of the Church may be fuller handed to carry on the great work to which they are so unselfishly and unreservedly devoting their lives. Our Church is particularly blessed in having fiduciary officers who merit and receive the Church's most implicit confidence. Moreover, our Secretaries are recognized in the international Church councils as men of highest efficiency in their respective lines of work. We have every reason to congratulate ourselves that the business is in safe hands and that we can without reserve on that score place every possible dollar in their hands to forward the business of evangelizing the world.

Here is the report of the public accountants; the second paragraph of their letter could hardly embrace in twenty-eight words a more significant and gratifying statement:

Alonzo Richardson & Co.,
Certified Public Accountants,
Empire Building,

Atlanta, Ga., February 1, 1919.

Dr. Chas. R. Nisbet, Sec'y,
Kansas City, Mo.

Dear Sir:

Under instructions received through the Permanent Committee on Systematic Beneficence of the Presbyterian Church in the United States, we have examined the books of account and have made a thorough investigation as to the methods employed by the Executive Committee of Foreign Missions with headquarters at Nashville, Tenn., the Executive Committee of Christian Education and Ministerial Relief at Louisville, Ky., the Executive Committee of Publication and Sabbath School Work at Richmond, Va., and the Executive Committee of Home Missions at Atlanta, Ga.

At each and all of these offices we found the cash received fully accounted for, the books and records correctly kept and the business efficiently and economically handled.

We are furnishing the Committee with a report covering, in some detail, the result of our investigations at each office.

Very truly yours,
ALONZO RICHARDSON & CO.,
Certified Public Accountants.

A NICKEL FOR THE LORD.

THE following appeared as an editorial in the *Toronto Star*:

"Yesterday he wore a rose in the lapel of his coat, but when the plate was passed today, he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth; but he hunted about, and finding this poor, little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

"On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord and a nickel for the waiter.

"And the man had his shoes polished on Saturday afternoon and handed out a dime without a murmur. He had a shave and paid 15 cents with equal alacrity. He took a box of candies home to his wife, and paid 60 cents for it, which was right and proper. Yes, and he gave a nickel to the Lord.

"Who is this Lord?

"Who is He? Why, the man worships Him as Creator of the universe, the one who put the stars in order, and by whose immutable decree the heavens stand. Yes, he believes this and he dropped a nickel, just a car fare, less than the price of a good cigar, to support the work of Lord."

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION
AFRICA. [48]

Bulape, 1915.
Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. R. F. Cleveland.
Rev. and Mrs. C. T. Wharton.
Miss Elda M. Fair.

Luebo, 1819.
Rev. and *Mrs. Motte Martin.
*Dr. and Mrs. L. J. Coppedge.
*Miss Maria Fearing (c).
Mr. and Mrs. T. J. Arnold, Jr
Rev. and Mrs. T. C. Vinson.
*Rev. S. H. Wilds.
Dr. and Mrs. T. Th. Stixrud.
Rev. and Mrs. A. C. McKinnon.
†Mr. and Mrs. T. Daumery.
Rev. and Mrs. J. W. Allen.
Mr. B. M. Schlotter.
*Rev. and Mrs. W. F. McElroy.
*Mr. and Mrs. C. R. Stegall.
Miss Mary E. Kirkland.
Rev. and Mrs. J. H. Longenecker.

Ibanche, 1897.
Rev. and Mrs. A. L. Edmiston.

Mutoto, 1912.
*Rev. A. A. Rochester (c).
Rev. and Mrs. Plumer Smith.
*Dr. and Mrs. Robt R. King.
Rev. and Mrs. C. L. Crane.
Mrs. S. N. Edhegard.
†Rev. S. N. Edhegard.

Lusambo, 1913.
Rev. and Mrs. R. D. Bedinger.
Mr. W. L. Hillhouse.

Bibangu, 1918.
Rev. and Mrs. Geo. T. McKee.
Dr. and Mrs. E. R. Kellersberger.

E. BRAZIL MISSION. [15]

Lavras, 1893.
Rev. and Mrs. S. R. Gammon.
Miss Charlotte Kemper.
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn.
Mr. and Mrs. C. C. Knight.
Mr. and Mrs. B. H. Hunnicutt.
*Mr. and Mrs. F. F. Baker.
†Rev. A. S. Maxwell.
Miss Genevieve Marchant.

Piumhy, 1896.
Mrs. Kate B. Cowan.

Bom Successo.
Miss Ruth See.
Mrs. D. G. Armstrong.

W. BRAZIL MISSION. [10]

Ytu, 1909.

Braganca, 1907.
Rev. and Mrs. Gaston Boyle.
Rev. Marion S. Huske.

Campinas, 1869.
Mrs. J. R. Smith.
Rev. and Mrs. Jas. P. Smith.

Itapetininga, 1912.

Descalvado, 1908.
Rev. and Mrs. Alva Hardie.

Sao Sebastiao do Paraiso, 1917.
Rev. and Mrs. R. D. Daffin.

N. BRAZIL MISSION. [13]

Garanhuns, 1895.
Rev. and Mrs. G. E. Henderlite.
Rev. and Mrs. W. M. Thompson.
Miss Eliza M. Reed.

Pernambuco, 1873.
*Miss Margaret Douglas.
Miss Edmonia R. Martin.
Miss Leora James (Natal).
Miss R. Caroline Kilgore.

Parahyba, 1917.
Rev. and Mrs. W. C. Porter.

Canhotinho.
Dr. G. W. Butler.
*Mrs. G. W. Butler.

MID CHINA MISSION [75]

Hangchow, 1867.
Mrs. J. L. Stuart, Sr.
Miss E. B. French.
Miss Emma Boardman.
Rev. and Mrs. Warren H. Stuart.
Miss Annie R. V. Wilson.
Rev. and Mrs. R. J. McMullen.
Mr. and Mrs. J. M. Wilson.
Miss Rebecca E. Wilson.
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain.
Miss Nettie McMullen.
Miss Sophie P. Graham.
Miss Frances Stribling.

Shanghai.
*Rev. and Mrs. S. I. Woodbridge.
Rev. and Mrs. C. N. Caldwell.
Miss Mildred Watkins.

Kashing, 1895.
Rev. and Mrs. W. H. Hudson.
Dr. and Mrs. W. H. Venable (Kuling).
Miss Elizabeth Talbot.
*Rev. and Mrs. Lowry Davis.
*Miss Irene Hawkins.
Miss Elizabeth Corriher.
Miss Florence Nickles.
Miss Sade A. Nesbit.
†Mr. S. C. Farrior.
Dr. and Mrs. F. R. Crawford.
Rev. and Mrs. M. A. Hopkins.
Rev. and Mrs. J. Y. McGinnis.
Miss R. Elinore Lynch.
Miss Kittie McMullen.

Kiangyin, 1895.
Rev. and Mrs. L. I. Moffett.
Rev. Lacy L. Little.
Dr. and Mrs. Geo. C. Worth.
Mr. and Mrs. Andrew Allison.
Miss Rida Jourolman.
Mrs. Anna McG. Sykes.
Miss Ida M. Albaugh.
Miss Carrie L. Moffett.
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes.

Nanking.
Rev. and Mrs. J. L. Stuart.
Dr. and Mrs. A. C. Hutcheson.
Dr. and Mrs. R. T. Shields (Tsinanfu).
Rev. and Mrs. P. F. Price.

Soochow, 1872.
*Dr. and Mrs. J. R. Wilkinson.
Miss Addie M. Sloan.
Miss Gertrude Sloan.
Mrs. M. P. McCormick.
Rev. and Mrs. P. C. DuBose.
*Mrs. R. A. Haden.
Miss Irene McCain.
Dr. and Mrs. M. P. Young.
Rev. and Mrs. Henry L. Reaves.
Miss Lois Young.
Rev. and Mrs. H. Maxey Smith.

N. KIANGSU MISSION [76]

Chinkiang, 1883.
Rev. and Mrs. A. Sydenstricker.
Rev. and Mrs. J. W. Paxton.
Rev. and Mrs. D. W. Richardson.
*Rev. and Mrs. J. C. Crenshaw.

Taichow, 1908.
Rev. and Mrs. T. L. Harnsberger.
Dr. and Mrs. Robt. B. Price.
*Rev. Chas. Ghiselin, Jr.

Hsuchoufu, 1897.
Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFayden.
Rev. and Mrs. Geo. P. Stevens.
Rev. and Mrs. F. A. Brown.
Rev. and Mrs. O. V. Armstrong.
Rev. and Mrs. Lewis H. Lancaster.

Hwaianfu, 1904.
*Rev. and Mrs. H. M. Woods.
Miss Josephine Woods.
Rev. and Mrs. O. F. Yates.
*Miss Lillian C. Wells.
*Miss Lily Woods.
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.
Rev. and Mrs. H. W. White.
Rev. and Mrs. C. F. Hancock.
Dr. and Mrs. J. W. Hewett.
*Rev. and Mrs. C. H. Smith.

Sutsien, 1893.
Dr. and Mrs. J. W. Bradley.
Rev. B. C. Patterson.
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLauchlin
Rev. and Mrs. W. F. Junkin.
*Mr. H. W. McCutchan.
*Miss Mada McCutchan.
Miss M. M. Johnston.
Miss B. McRobert.

Tsing-kiang-pu, 1897.
Rev. and Mrs. J. R. Graham.
*Dr. and Mrs. James B. Woods.
Rev. and Mrs. A. A. Talbot.
Miss Jessie D. Hall.
Miss Sallie M. Lacy.
Miss Nellie Sprunt.
Dr. and Mrs. L. Nelson Bell.
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.
Rev. and Mrs. J. W. Vinson.
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice.

CUBA MISSION.

Cardenas, 1899.
*Miss M. E. Craig.
Rev. and Mrs. R. L. Wharton.
Miss Margaret M. Davis.

Caibarien, 1891.
Miss Mary I. Alexander.
†Miss Janie Evans Patterson.
†Rev. H. B. Someillan.

Placetas, 1909.
None.

Camajuani, 1910.
Miss Edith McC. Houston.
†Rev. and Mrs. Ezequiel D. Torres.

Sagua, 1914.
*Rev. and Mrs. Juan Orts y Gonzales
Rev. and Mrs. J. O. Shelby.

JAPAN MISSION. [43]

Kobe, 1890.
Rev. and Mrs. S. P. Fulton.
Rev. and Mrs. H. W. Myers.
Rev. and Mrs. W. McS. Buchanan.

Kochi, 1885.
Rev. and Mrs. W. B. McIllwaine
Rev. and Mrs. H. H. Munroe.
Miss Estelle Lumpkin.
Miss Annie H. Dowd.

Nagoya, 1867.
Miss Leila G. Kirtland.
Rev. and Mrs. R. E. McAlpine.
Rev. and Mrs. L. C. McC. Smythe.
Miss Sarah G. Hansell.

Gifu.
*Rev. and Mrs. W. C. Buchanan.
Miss Elizabeth O. Buchanan.

Susaki, 1898.
Rev. and Mrs. J. W. Moore.
Rev. and Mrs. J. H. Brady.

Takamatsu, 1898.
Rev. and Mrs. S. M. Erickson.
Miss M. J. Atkinson.
Rev. and Mrs. A. P. Hassell.

Marugame, 1917.
Rev. and Mrs. J. W. Hassell.

Tokushima, 1889.
Rev. and Mrs. C. A. Logan.
Miss Lillian W Curd.
*Rev. and Mrs H. C. Ostrom.

Toyohashi, 1902.
Rev. and Mrs. C. K. Cummings.

Okazaki, 1912.
*Miss Florence Patton.
*Miss Annie V. Patton.
Rev. and Mrs. C. Darby Fulton.

CHOSEN MISSION. [74]

Chunju, 1896.
Rev. and Mrs. L. B. Tate.
Miss Mattie S. Tate.
Rev. and Mrs. L. O. McCutchen.
Rev. and Mrs. W. M. Clark.
*Rev. and Mrs W. D Reynolds.
*Miss Susanna A. Colton.
*Rev. S. D. Winn.
*Miss Emily Winn.
*Miss E. F. Kestler.
*Miss Lillian Austin.
Mr. and Mrs. F. M. Eversole.
Dr. and Mrs. M. O. Robertson.
Miss Sadie Buckland.

Kunsan, 1896.
Rev. and Mrs. Wm. F. Bull.
Miss Julia Dysart.
Dr. and Mrs. J. B. Patterson.
Rev. John McEachern.
Mr. Wm. A. Linton.
Miss Elise J Shepping (Seoul).
*Miss Lavalette Dupuy.
Rev. and Mrs. W. B. Harrison.
Miss Lillie O. Lathrop.
Rev. D. Jas. Cumming.

Kwangju, 1898.
Rev. and Mrs. Eugene Bell.
*Rev. S. K. Dodson.
*Miss Mary Dodson.
Mrs. C. C. Owen.
*Rev. and Mrs. P. B. Hill.
Miss Ella Graham.
Dr. and Mrs. R M. Wilson.
*Miss Anna McQueen.
Rev. and Mrs. J. V. N. Talmage.
Rev. and Mrs. Robert Knox.
*Mr. and Mrs. M. L. Swinehart.
Miss Esther B. Matthews.

Mokpo, 1898.
Rev. and Mrs H D. McCallie.
Miss Julia Martin.
Rev and Mrs. J. S. Nisbet.
*Miss Ada McMurphy.
*Dr. and Mrs. R. S. Leadingham.
*Rev. and Mrs. L. T. Newland.
Mr. and Mrs. Wm P. Parker.
Rev. and Mrs. P. S. Crane.

Soonchun, 1913.
Rev. and Mrs. J. F. Preston.
Rev. and Mrs. R. T. Coit.
*Miss Meta L. Biggar.
*Miss Anna L. Greer.
*Rev and Mrs. J. C. Crane.
Dr. and Mrs. J. McL. Rogers.

MEXICO MISSION. [11]

Linares, 1887.
Rev. and Mrs. H. L. Ross.

Matamoros, 1874.
Miss Alice J. McClelland.
San Angel, D. F. Mexico.

Austin, Texas.
Miss Anne E. Dysart.

Brownsville, Texas.
Rev. and Mrs. W. A. Ross.

Montemorelos, 1884.
Mr. and Mrs. R. C. Morrow.

C. Victoria, 1880.
Miss E. V. Lee.

Missions, 10.
Occupied Stations, 53.
Missionaries, 371.
Associate Workers, 11.

*On furlough, or in United States. Dates opposite names of stations indicates year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

Stations, Postoffice Addresses

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa For Lusambo—"Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp, care A. P. C. Mission," par Kinshasa. For Bibangu—"Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission."

E. BRAZIL—For Lavras—"Lavras, Estado de Minas Geraes, Brazil." Bom Successo, Estado de Minas Geraes, Brazil. For Piumhy—"Piumhy, Estado de Minas Geraes, Brazil."

W BRAZIL—For Campinas—"Campinas, Estado de Sao Paulo, Brazil." For Descalvado—"Descalvado Estado de Sao Paulo, Brazil" For Braganca—"Braganca, Estado de Sao Paulo, Brazil." For Sao Paulo—"Estado de Sao Paulo, Brazil." For Itu—"Itu, Estado de Sao Paulo, Brazil." For Sao Sebastiao de Paraiso—"Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil."

N BRAZIL—For Canhotinho—"Canhotinho, E. de Pernambuco, Brazil." For Garanhuns—"Garanhuns, E. de Pernambuco, Brazil." For Natal—"Rio Grande de Norte, Brazil." For Pernambuco—"Recife, E. de Pernambuco, Brazil." For Parahyba—"Rio Grande de Norte, Brazil."

CHINA—Mid-China Mission—For Tunghiang—"Care Southern Presbyterian Mission, Tunghiang, via Shanghai, China" For Hangchow—"Care Southern Presbyterian Mission, Hangchow, China." For Shanghai—"Care Southern Presbyterian Mission, Shanghai, China." For Kashing—"Care Southern Presbyterian Mission, Kashing, via Shanghai, China." For Kiangyin—"Kiangyin, via Shanghai, China." For Nanking—"Care Southern Presbyterian Mission, Nanking, China." For Soochow—"Care Southern Presbyterian Mission, Soochow, China." North Kiangsu Mission—For Chinkiang—"Care Southern Presbyterian Mission, Chinkiang, China." For Taichow—"Care Southern Presbyterian Mission, Taichow, via Chinkiang, China." For Hsuchou-fu—"Care Southern Presbyterian Mission, Hsuchou-fu, Ku. China." For Hwaianfu—"Care Southern Presbyterian Mission, Hwaianfu—via Chinkiang, China." For Sutsien—"Care Southern Presbyterian Mission, Sutsien, via Chinkiang, China" For Tsing-Kiang-Pu—"Care Southern Presbyterian Mission, Tsing-Kiang-Pu, via Chinkiang, China." For Tonghai—"Care Southern Presbyterian Mission, Tonghai, via Chinkiang, China." For Yencheng—"Care Southern Presbyterian Mission, Yencheng, Kiangsu, China."

CUBA—For Cardenas—"Cardenas, Cuba." For Caibarien—"Caibarien, Cuba." For Camajuani—"Camajuani, Cuba." For Placetas—"Placetas, Cuba." For Sagua—"la Grande, Cuba."

JAPAN—For Kobe—"Kobe, Setsu Province, Japan." For Kochi—"Kochi, Tosa Province, Japan." For Nagoya—"Nagoya, Owari Province, Japan." For Susaki—"Susaki, Tosa Province, Japan." For Takamatsu—"Takamatsu, Sanuki Province, Japan." For Tokushima—"Tokushima, Awa Province, Japan." For Toyohashi—"Toyohashi, Mikawa Province, Japan." Okazaki—"Okazaki, Mikawa Province, Japan." For Marugame—"Marugame, Sanuki Province, Japan."

CHOSEN—For Chunju—"Chunju, Chosen, Asia." For Kunsan—"Kunsan, Chosen, Asia" For Kwangju—"Kwangju, Chosen, Asia." For Mokpo—"Mokpo, Chosen, Asia." For Seoul—"Seoul, Chosen, Asia." For Soonchun—"Soonchun, Chosen, Asia."

MEXICO MISSION—For Linares—"Linares, Neuvo Leon, Mexico." For Matamoros—"Matamoros, Tamaulipas, Mexico." For Montemorelos—"Montemorelos, Nuevo Leon, Mexico." For C. Victoria—"C. Victoria, Tamaulipas, Mexico."